THE VNBISHOPING OF TIMOTHY AND TITVS.

OR

A briefe elaborate *Diſcourſe*, prooving *Timothy* to be no *Biſhop* (much leſſe any ſole, or Diocæſan Biſhop) of *Epheſus*, nor *Titus* of *Crete*; and that the power of ordination, or impoſition of hands, belongs *Iure Divino* to Preſbyters, as well as to Biſhops, and not to Biſhops onely.

Wherein all Objections and Pretences to the contrary are fully anſwered; and the pretended ſuperiority of Biſhops over other Miniſters and Preſbyters *Iure Divino*, (now much contended for) utterly ſubverted in a moſt perſpicuous maner.

By a Wellwiſher to Gods truth and people.

Matthew. 15. 13.

Every plant which my heavenly Father hath not planted, ſhall be rooted out.

Chryſoſtom. Opus imperfectum in Matth. Hom. 35.

Quicunque deſideraverit Primatum in terra, inveniet in Cœlo confuſionem; ut jam in ter ſervos Chriſti, non ſit de Primatu certamen.

In the Yeare M. DC. XXXVI

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To the Reader.

CHriſtian Reader, what that Oracle of wiſedome hath regiſtred; *Proverb. 13. 10. Onely by pride cometh contention*; was never more really verified in any one particular, then in the Prelates: whoſe ambitious windy tumor, and overſwelling pride, as in al former ages, ſo in this, hath (a) *filled the Whole Chriſtian World with warres, with civill diſſenſions; and the Church it ſelfe, with endleſſe ſchiſmes, controverſies, contentions, which elſe would never had exiſtence.* The pretended primacy of the great Pontificall Biſhop of Rome, what tumults, battles, warres, treaſons, rebellions, murders, martyrdomes, hath it ingendred on the one hand; what diſputes, bookes of controverſie, and paper-battles, on the other? What innumerable Schiſmes, Treatiſes (which the endoubted parity of Miniſters and Biſhops *Iure Divino* had prevented) have

(a) *See Theodoricus à Niem, Zabarel, & Iohannis Marius De Schiſmate. Maſter Tyndals obedience of a Chriſtian man; and Practiſe of Popiſh Prelates. Doctor Iohn White his Defence of the way, c. 6. the fifth part of the Homily againſt Diſobedience & willfull rebellion. Fox Acts and Monuments throughout. Cataleg. Teſtium Veritatis.*

the Prelates pretended ſuperiority by divine inſtitution, over Preſbyters and their fellow-Miniſters, produced in all ages, Churches, eſpecially in our owne, (which from the firſt glimmerings of the Goſpell in Iohn Wiclifes dayes till now, hath beene more or leſſe diſquieted with this unhappy controverſie?) which being raked up in the aſhes for a ſpace, by reaſon of our Biſhops waiving of their divine right, (which not onely *Archbiſhop* (b) *Anſelme*, (c) *Richardus Armachanus*, and (d) *Biſhop Peacocke* of old, but likewiſe (e) *Biſhop Tonſtall*, *Biſhop Stokeſly*, (f) *Biſhop Hooper*, (g) *Biſhop Ieſſell*, (h) *Biſhop Alley*, (i) *Biſhop Pilkington*, yea (k) *Archbiſhop Whitgift* himſelfe, and (l) *Biſhop Bridges*, to omitt all others, have ſince them publikely diſclaimed; *confeſſing Biſhops and Preſbyters, Iure Divino to be allone, equall, and the ſame*; and the Statutes of 37. *H.* 8. *c.* 17. 1. *Ed.* 6. *c.* 2. 1. *&* 2. *Mariæ c.* 8. *&* 1. *Eliz. ab. c.* 1. *for ever judicially in full Parliament reſolved againſt*;) yet our preſent ambitious Prelates ſtudying to ſurmount their predeceſſors, not onely in worldly pompe and power, derived from their indulgent Soveraigne, but likewiſe in ſpirituall Iuriſdiction, claimed from God himſelfe, (though they have neither time nor care to preach, pray, or doe him any Epiſcopall ſervice, being wholly taken up with ſecular offices and affaires, and ‡ *unable to ſerve God for ſerving*

(b) *Com. in Phil.* 1. 1. *in Tit.* 1. 5. 7. *in* 1. *Tim* 3. *&* 4.

(c) *De Queſt. Armenorum. l.* 11. *c.* 1. *to* 8.

(d) *Balæus Cent.* 8. *c.* 19.

(e) *Fox Acts Monuments p.* 972. 973.

(f) *On the* 8 *Commandement.*

(g) *Defence of the Apologie. part.* 2. *c.* 3. *Diviſ.* 1. 5. *p.* 85. 99. 100. 101. *&* 9. *Diviſ.* 1 *p.* 196. 202.

(h) *Poore mans Library, part.* 1. *f.* 95. 96. (i) *Expoſit. on Aggius, verſ.* 1. *&* 2. (k) *Againſt Cartwright. p.* 389. (l) *Of the Princes Supremacy p.* 359. ‡ *Matth.* 6. 24. *Lu.* 16. 13. 1. *Iohn.* 2. 15. 16.

ving his incompacible enemies, Mamon, and the World,) have lately blowne abroade the coales, and refuſcitated the violent flames of this contention afreſh, by a new ambitious claime of all their Epiſcopall Soveraignity and Iuriſdiction, *Iure Divino*, even *in the High Commiſſion Court it ſelfe*, in the late cenſure of *Doctor* Baſtwicke, for a Booke written *onely againſt the Pope and Italian Biſhops*, without any reflection upon them, as all men then conceived, and therefore wondred at, till their magnifying of the *Church of* (m) *Rome as a true Church in that Cenſure of his, and ſome late licenſed Pamphlets*, their Antichriſtian and Papall proceedings againſt Gods truth, Miniſters, Ordinances, and the late authorizing of *Doctor Pocklingtons* (n) *Sunday no Sabbath*, *by the Archbiſhop of Canterburies owne Chaplaine*, *Maſter* Bray; which expreſsly avers, *that our Archbiſhops and Biſhops can and doe lineally derive their Pedigree and Succeſſion from Peter and the Popes of Rome; hath ſince inſtructed the ignorant people, that Popes Italian and Engliſh* Biſhops, *are in truth* * *all members of the ſame body, whelpes of the ſame litter, branches of the ſame tree, and our preſent Prelates the Pope of Romes owne lineally diſcended ſonnes*, ſo as they could not but be ſenſible of, and highly offended, if not actually laſhed, wounded with their fathers ſcourge; *Flagellum Pontificis & Epiſcoporum Latialium*, being a whip for them, as well as for the Italian Prelates.

Now becauſe in that late Cenſure of theirs, they

(m) See Chownæus Collect. Theolog. and Shelford his 5. Treatiſes.

(n) Pag. 2. 43. 44.

*See Henry Stalbridge his Exhortatory Epiſtle. William Wraghton his Hunting of the Romiſh Fox. Rodericke Mors his Complaint. c. 23. Maſter Tyndals his obedience of a Chriſtian man, and Practiſe of Popiſh Prelates. Fox Acts and Monuments page 414. 514. 516. 518. Maſter

all founded the divine right of their Episcopall Superintendency and Dominion over their Fellow-Presbyters, onely on the examples of Timothy and Titus, (whom they then new consecrated Diocæsan Bishops over Ephesus and Crete, almost 1600. yearely after their decease, though Christ and Paul himselfe had never done it in their life times:) and on a supposed divine Monopoly of conferring Orders and imposing hands, appropriated by God himselfe to Diocæsan Bishops, distinct in Iurisdiction, power and degree from Ministers and Presbyters; I have therefore here for the future quieting of this much agitated controversie, confined my discourse within the lists of such questions, (not formerly fully debated by any in the English tongue, that I have met with) by the discussion whereof I have (I suppose) so shaken these rotten pillars, and undermined these *sandy foundations* of their high-towring, over-swelling Hierarchy, as that I have left them no divine prop or groundworke to support it longer; so as it must now certainly (for any stay is left it in Scripture) come tumbling downe headlong to the very ground, (and me thinkes I heare the fall of it allready sounding in my eares) unlesse with speed they wholly quit these false foundations, and bottom their Prelacy and Iurisdiction onely on his Majesties Princely favour, (not Gods or Christs divine institution) which because they have so lately judicially disclaimed in open Court, and even at *this present execute all Acts of Episcopall Iurisdiction by their owne inherent power, without any speciall Commission from his Majesty under his greate Seale, keeping their Courts, visi-*

yeares

a Matth. 7. 26. 27.

viſitations, and making out all their citations, proces, excommunications, probate of wils, Letters of adminiſtration &c. in their owne names and under their owne Seales, as if they were abſolute Popes and Monarches, contrary to the Statutes of 23. H. 8. c. 19. 26. H. 8. c. 1. 37. H. 8. c. 17. 1. Ed. 6. c. 2. 1. Eliz. c. 1. 8. Eliz. c. 1. their Oath of Supremacy, and their *High-Commiſſion* it ſelfe, which might teach them another leſſon (as that it confines them to doe all things by his Majeſties ſpeciall Commiſſion, in his name and under his Seale, when they are all there joyned together, much more therefore when they are divided in their ſeverall Dioces;) and becauſe they have * *blotted out Caſars Image and ſuperſcription, his Armes and and royall Title out of their Courts, proces and all eccleſiaſticall proceedings, and inſerted onely their owne in leive thereof, that ſo they may appeare to all the world to be no longer his but theirs, and hee (if hee ſhould chance to chalenge and reſume them as his owne) might not henceforth owne or claime them to be his;* they have litle reaſon now to attempt, and his Majeſty farre leſſe to ſuffer, and ſo having neither God nor the King, divine nor humaine Right to ſupport them, they muſt (as the proverbe is, *between two ſtooles the arſe goes to the ground*) now at laſt in the middeſt of their uſurped greatnes, fall flat upon the ground, and this their *fall, q proove very great*, becauſe they now of late, are growen ſo, * *not being content with the office of a Biſhop, but they muſt be alſo Kings, temporall Lords and cheife ſtate officers, againſt Chriſts expreſſe commaund and Gods owne Law, to ſway both Church and ſtate at pleaſure, if ſo they may ingroſſe* † *into their ſacred hands the ſole rule and*

* *See Sir John Dauis his Iriſh Reports f. 97. 98. an excellent paſſage to this purpoſe.*

q Math. 7. 27.

* *Doctor Barnes, Articles Artic. 8. p. 211. Maſter Tyndals Practiſe of Popiſh Prelates p. 342 343. &c. and Obedience of a Chriſtian man.*

† *37. H. 8. c. 17.*

and governement of the world, having great possessions; and being great Lords also as they are Prelates, and yet doing nothing therefore at all in point of preaching, feeding, and instructing the people committed to their spirituall charge, but onely playing the part of a Bishop, as a Christmas game-player doth of a King and as a Poppet, which springeth up and downe, and cryeth Peepe, Peepe, and goeth his way, as * Doctor Barnes writes wittily of the Bishops of his age. Which swelling greatnesse & ambition of theirs as it will make their downefall the greater, so the speedier, being a sure prognosticke of their approaching ruine, as the greatnesse of any unnaturall swelling in the body is of its present ensuing rupture. u Pride ever going before destruction, and a lofty spirit before a fall, and they usually dogging them at the heeles; because * God himselfe resisteth the proud, but then most of all when they are at the highest; according to that of the Psalmist, ‡ Thou puttest away all the wicked of the earth like drosse, which assoone as ever it hath gotten up to the top of the pot, and elevated it selfe above the poore mettle, is then scummed off and cast away.

Towards which their desired speedy downfall, if these my unworthy labours shall through Gods blessing on, and thy prayers for them, contribute any assistance, for the ease, releife or comfort of Gods poore people, * who are every where most wrongfully, without, yea ‡ against all Law and reason oppressed, and cast out of their benefices, freeholds, possessions, imprisoned, fined, excommunicated, silenced, suspended, vilified, crushed, and troden under feet by their intolerable tyrannie, might and unbounded extravagant power, I shall neither repent me of

* What the Keyes of the Church be. p. 266.

u Prov. 16. 18.

* 1. Pet. 5. 5.

‡ Psa. 119. 119.

* See Thomas Becon his supplication, Vol. 3. of his Workes in folio f. 21. to. 25.

A most excellent passage to this purpose suitable to our times.

‡ Magna Charta. c. 29. The Petition of Right. 3. Caroli. and other Statutes in Rastall Accusation.

of the penning, nor thou thy ſelfe of the reading of it, wherefore here humbly proſtrating it to thy impartiall Cenſure, and commending it to the bleſſing of that omnipotent God, who to ſhew the infinitenes of his wiſedome and power, doth oft times ☞ *choose the fooliſh things of the world to confound the wiſe, the weake things of the world to confound the things that are mighty, and baſe things of the world, and things that are deſpiſed, yea and things that are not, to bring to nought things that are, that no fleſh ſhould glory in his preſence.* ☞ 1. Cor. 1. 27. 28. 29. I ſhall take my leave of thee till ſome further occaſion.

Farewell, and pray for me.

To the Right Reverend Fathers in God William Lord Archbiſhop of Canterbury : And Richard Lord Archbiſhop of Yorkes, Primates and Metropolitanes of all England.

MY *Lords*, I have ſundry times heard both of you joyntly and ſeverally proteſting even in open Court, not onely in the * *High-Commiſſion*, (but in Dr. Laytons and two other caſes ſince) *Starchamber* too, (whether ſeriouſly or vauntingly onely let the event determine;) *That if you could not proove your Epiſcopall Iuriſdiction and function which you now claime and exerciſe over other Miniſters, and your ſelves as you are Biſhops to be ſuperior in power, dignity and degree to other Miniſters Iure Divino* (a doctrine which a *Patricke Adamſon Archbiſhop of S. Andrewes in Scotland, publikely recanted in the Synod of Fiffe Anno* 1591. *as directly repugnant to, and having no foundation at all in the word of God*;) you *would forthwith caſt away your Rochets of your backes, lay downe your Biſhoprickes at his Majeſties feet, and not continue Biſhops one*

*In Maſter Thomas Brewers, Doctor Baſtwickes, and ſundry other caſes.

a An. Melvini Patricij Adamſoni Palinodia, printed An. 1630.

on chower longer. What your Lordſhips have ſo oft averred and publikely promiſed before many witneſſes, (I hope *bonâ fide*, becauſe judicially in full Court upon good adviſe, not raſhly on ſome ſodaine fitt of choler,) I ſhall make bold, to challenge you to make good without more delay; either by giving a ſolid ſatisfactorie ſpeedy anſwere to this ſhort *Treatiſe* (conſiſting onely of 2. *Queſtions*, which you may devide between you, and ſo ſpeedily reply to, if your great *b ſecular occaſions*, not *your praying and c frequent preaching, which are onely truly Epicopall*, though you deeme them overmeane imployment for Archbiſhops interrupt you not:) which manifeſts all that *Jus Divinum* which hitherto both or either your Lordſhips have pretended for your Epiſcopalities to be but a meere abſurd ridiculous fiction, having not the leaſt ſhadow of Scripture to ſupport it; or in caſe you either cannot or faile to give ſuch an Anſwer to it in convenient time; by pulling off your Rochets and reſingning up your Archbiſhoprikes (which without all queſtion are but a meere humaine, and no divine Inſtitution, as I have evidenced:) into his Majeſties hands, *d from whom* you dare not deny *you onely and wholly received them, with all your Epiſcopall Juriſdiction and Authority thereunto annexed*, whereby you difference your ſelves from, or advance your ſelves above your Fellow-Miniſters as their ſupreme Lords, unleſſe you will ſplit your ſelves againſt the hard rocke of a Præmunire, and the Statutes of: 26. H. 8. c. 1. 31. H. 8. c. 9. 10. 37. H. c. 17. 1. Ed. 6. c. 2. 1. Eliz. c. 1. 5. Eliz. c. 1. 8. Eliz. c. 1. which Acts as they will infome

b See Maſter Tyndals Obedience of a Chriſtian man The holy Practiſe of Popiſh Prelates.

c 1. Tim. 3. 2. 3. 2. Tim. 4. 1. to. 5 Tit 1. & 2. 1 Pet. 5. 2. 3.

d 31. H 8. c 9 37. H. 8 c. 17. 1. E 6. c. . & all the Biſhops Patents for their conſecration and Cong. deſtire diſt.

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forme your Lordships, notwithstanding all your former vaunts and brags of divine right, *That the Archbishops, Bishops, Arch-deacons and other Ecclesiasticall persons of this Realme, HAVE NO MANER OF IVRISDICTION ECCLESIASTICALL, BVT BY, VNDER AND FROM THE KINGS ROYALL MAJESTY; to whom by holy Scripture ALL AVTHORITY AND POWER IS WHOLY GIVEN, to heare and determine all maner causes Ecclesiasticall, and to correct vice and sinne whatsoever, and to all such persons as his* † *Majesty shall appoint thereunto: That all authority and Iurisdiction spirituall and temporall is derived and deducted from the Kings Majesty, as supreme head of the Church and Realme of England, and so justly acknowledged by the Clergy thereof: That all Courts Ecclesiasticall within the Realme were then* (and now ought to be though they are not) *kept by no other power or authority either forraigne or within the Realme, but by the authority of his most excellent Majesty onely; and that by vertue of some speciall commission or letters Patents under his Majesties great Seale, and in his name and right alone: That all power of Visitation of the Ecclesiasticall State and Persons (much more then of our* Vniversities exempt from Archiepiscopall & Episcopall Iurisdiction) *is united and annexed as a royall prerogative to the Kings Imperiall Crowne, and to be executed by none but by Patent under him: And that all your Citations, processe, Excommunications, Probates of Wils, Commissions of Administration &c. ought to be made onely in his Majesties name, and sealed with his seale (as they were in King Henry the 8. and King Edwards dayes,*

† Not Archbishops or Bishops, who can make no Chancellours, Vicar generals Commissaries or Officials unlesse the King by his speciall Patent give them power so to doe in expresse words, as these Statutes evidence and the Bishops Patents in Edward the 6. Raigne.

wit-

witneſſe the Biſhops Regiſters, Proces and Probates of wils in their two raignes, and now are *in your High-Commiſsion*) that ſo both the Courts and proceſſe migth be ‡ *knowen to be his Majeſties by leaving his Image, ſtile and ſuperſcription ingraven on them*, and to be derived unto you, not by any divine right, but by his Princely grace alone, *who hath as abſolute an Eccleſiaſticall Iuriſdiction, as any of his royall progenitors enjoyed, both by the Lawes of God and a of the Realme*: So they will inforce your Lordſhips to acknowledge, (unleſſe you will renounce your Alegiance to your moſt gracious Soveraigne, whoſe meere grace hath advanced you to what you now are,) that all your Epiſcopall Iuriſdiction, whereby you are diſtinguiſhed from, or elevated above any ordinary Preſbyters and Miniſters, is not from any divine Charter or Commiſſion from Chriſt, but * *onely in, by, from, and under his Majeſty*; and ſo not *Jure Divino*, as you have thus frequently craked and boaſted to the world; ſo as you muſt either now forthwith renounce your Biſhoprikes according to your Proteſtations, or elſe be guilty of breach of promiſe; unleſſe you can proove you enjoy them onely by a divine right, and yet onely in, by, from, and under his Majeſty, which is a contradiction.

‡ *Matth. 22. 20. 21. Sir Iohn Davis his Iriſh Reports. p. 97. 98. a 26. H. 8. c. 1. 37. H. 8. c. 17. 1. E. 6. c. 2. 1. Eliz. c. 1. 5. Eliz. c. 1. 8. Eliz. c. 1.*

* *In caſe they have any Charter or Commiſſion under his Majeſties Seale which all of them now want, and ſo are meere uſurpers on his Majeſties and Exercising Epiſcopall Iuriſdiction in their owne names, with any Patent or Commiſſion from the King.*

Crowne and Eccleſiaſticall Prerogative in keeping Conſiſtories, Viſitations,

If your Lords to maintaine your divine pretended Episcopall Iurisdiction shall flie to *b Doctor John Pocklington* for ayd (who by † *one of your Domesticke Chaplaines* approbation) hath verily published in print, *That you by Gods mercy to our Church, are able lineally to set downe your Succession in your Episcopall dignity, from S. Peters Chaire at Rome, to S. Gregory, and from him, from our first Archbishop S. Augustine* (though we had many *d Archbishops before his comming*) our English Apostle (so the *Papists would have him stiled*; though * *Bishop Jewel, Fox, and g others*, renounce him) downeward to his Giver that now sits in his chaire, Primate and Metropolitane of all England. I shall then desire your Lordships and this Doctor to proove.

First, that S. Peter was a Bishop by divine Institution.

Secondly, that he was Bishop of Rome? of which this *Doctor* is so impatient, that he breakes out unto *h* these passionate words well worthy your Episcopall Censure: *Whereby † their vanity may appeare, that upon idle ghesses against all antiquity, makes fooles beleeve, that S. Peter was k never at Rome; making the*

b Sunday no Sabath. p. 43 & 44. † *W. Bray.* *d See Antiquit. Eccles. Brit. Bodwines Conversion. of Brittanie with others, who write of King Lucius and Speedes History. Booke 6. c. 9. p. 73. to 82.* * *Defence of the Apolog. part. 5. c. 1. Divis. 1. Artic. 1. Divis. 24. f Acts and monum. f. 2. p. 95. to 120.* *g Sped. Hist l. 6. c. 9.* *h Page. 43.* † *See Quest. 1. Object. 6. Answer 2.* *and most of leste Bishop Hæreses. l. 1. Hær. 27. Col. 88. 89. Eusebius Eccles. Hist. l. 3. c. 21. Irenæus. l. 3. c. 3. 4. 5. Bishop, and*

of our learned writers, who have affirmed, that Peter was never at Rome much there, upon such grounds as this Doctor cannot answere *k Epiphanius Contr. write that both of them were Bishops of Rome at once, and not Peter the sole Eusebius writes Paul in the first place before Peter.*

Suc-

Succeſſion of Biſhops and truth of the Latine Churches, as queſtionable as the Centuriſts orders.

Thirdly, Wheter Peter was ſole Biſhop of Rome, or rather Paul alſo Biſhop as well as hee at the ſame time, and that by divine inſtitution? whence it will follow, that there ought to be ‡ how Biſhops of Rome and ſo of Canterbury, at the ſame time, not one alone, as two ſeverall perſons at leaſt to conſtitute one Biſhop?

‡ See Euſeb. Eccleſiaſt. 3. c. 10. 11. Socr. l. 5. c. Schol. Eccl. Hiſt. l. 7. c. 3

Fourthly, Whether it will follow from Peters being Biſhop of Rome *Iure Divino*, that the Archbiſhops of Canterbury and Yorke moſt neceſſarily be Archbiſhops Iure divino?

Fifthly, Whether if this Doctrine be true, this Propoſition can be denied; that your Lordſhips being lineally deſcended from the Church and Popes of Rome, are both the true and genuine ſonnes and members of theſe two ghoſtly Parents? If you deny this inference, then you muſt renounce this divine Title to your Prelacies; if you ſubſcribe unto it (as I preſume you dare not, then all his Majeſties loyall ſubjects (who have in their *m oath of allegiance and ſupremacy, renounced all forraigne Iuriſdiction with the Biſhops and Church of Rome, abandoned by* * *ſeverall Acts of Parliament,*) muſt renounce both you, and this your Epiſcopall Iuriſdiction to, thus claimed: which ſince you can no wayes ſubſtantially proove to be *Iure Divino*, I hope you will now lay downe your Biſhop-riches, according to promiſe, or elſe be thought never worthy faith or credit more in future time.

m 28 H. 8. c. 10. 1. Eliz. c. 1.

* See Raſtall Tit. Rome.

Nei-

Neither may the seeming strangnes of the th[illegible] it selfe, deterre you from it, this being no new thing for Bishops to resigne and give over their Bishoprikes. For not to mention, that famous * *Gregory Nazianzen*, that great *Patriarke of Constantinople*, or † *Hierax*, † *Iohn of Antioch*, with sundry others in the primitive Church, who either out of conscience or for quietnes sake, voluntarily renounced or repudiated their Bishoprikes, taking themselves to a more retired private life, wherein they might serve God better. Nor yet to recite the Hiſtory of * *Ammonius*, who when the Cleargy and people elected him for their Bishop, and urged him to take a Bishopricke upon him, fled away secretly, and cut off his right eare, that the deformity of his body might be a Canonicall impediment, to his election, and, being yet deemed meet to be a Bishop by Timothius the Patriarke, though his Nose and eares had beene both cut off by reason of his learning and vertues; and the people drawning him against his will to accept that office, hee replyed that hee would likewise cut off his tounge to, which pleased them unlesse they would speedily let him goe. Nor yet to remember † *Euagrius* the Philosopher, who when he was constrained to accept a Bishopricke by Theophilus Alexandrinus, renounced his Ministery rather then hee would accept it, such a dangerous and ill office did hee then repute it, and many good men else, who as *Nicephorus* records, refused auntiently to accept thereof, though nothing so dangerous and pernicious an office, then as now. Or *Nicephorus* * *Blemmides*, who being elected Patriarch of Constantinople absolutely refused to accept it upon any termes: Or u *Werinbaldus* unanimously elected Bishop of Spier who

* Oratio ad 350. Episcopus, in his life before his workes.
Socrates Eccles Hist. l. 5. c. 7.
p Isidor. Pelusiotæ Epist. l. 3. Epist. 223.
† Nicephorus Eccles. Hist. l. 10. c. 11.
* Socr. Scholast l. 4. c. 18. in the Greeke 23.
Niceph. Eccles. Hist. l. 11. c. 37.
Petrus Blesensis Epist. 23.
† Socrates Eccl. Hist. l. 4. c. 18.
Niceph. l. 11. c. 37.
* Nicephori Gregoræ Hist. Rom. l. 3. c. 1. 2.
f. 9. Cent. Magd. 13. Col. 982.
u Cent. Magd. 10. Col. 599.

who could by no meanes be induced to embrace it: Or * Theophilus Archdeacon of Adaina, who being chosen Bishop of that See, refused to receive it, and being forced both by the Ministers and people to take it against his will, relinquished it shortly after though in an idle manner. I find it recorded of ‡ Arsenius, Germanus, Paulus Cyprius, Iosephus, Beccus, Gregorius Cyprius, Athanasius, Iohn, Ioannes Glicis, Antonius Studites, Cosmas, and Theodosius, all Patriarkes of Constantinople + as likewise of * Gildenutus Bishop of Malden, Vlfranius Bishop of Sheine, Arnulphus Bishop of Mets, Addo Bishop of Lyons, Victerbus Bishop of Ratisbon, Herigerus Bishop of Mentz, Michael Bishop of Ephesus, Adelbertus Bishop of Wirtenburg. Michael Opites, Patriarch of Athens, Desiderius, Bishop of Flaunders, Bruno the third, Bishop of Colen, Vlricus the second Bishop of Constance, Walther Bishop of Augusta, Gerhardus Bishop of Herbipolis, Vlricus Bishop of Rhesia, Erincingus Bishop of Hildesheim, Conrade the second Bishop of Lubecke. Adam Bishop of Morini in Flaunders, Christianus the second Bishop of Marcte, Selotho Bishop of Augusta, Everhardus Bishop of Reformes, Vlricus Bishop of Saltsburg, Conradus Bishop of Hildesheim, Conradus Bishop of Halberstat, Ludolphus Bishop of the same See, Gunterus Bishop of Magdeburge? Iosia Odolphus, Archbishop of Vsal. in Swethland, with sundry other Patriarkes, Archbishops and Bishops, many of them by reason of age or sickness, others out of discontent, others

* Cent. Magd. 6. Col. 644.
‡ Niceph. Greg. Hist. Rom. l. 4. 2. l. 11. 13. 14. l. 5. fol. 16. l. 6. f. 20. 21. 22.
+ Vincentius Spec. Hist. l. 24. c. 25. Cent. Magd. 7. Col. 502. 507. 508. Cent. 8 Col. 763. 786. Cent. 10. Col. 586. Cent. 11. Col. 515. 576. Cent. 12. Col. 1387. Col. 1042.

1458. 1468. 1484. 1486. 1491. 1519. 1530. 1544. Cent. 13. 1052. 1057. 1062. 1078. 1092. 1093. 1094. 1102. 1146.

* Godwine Catalogue of Bishops London. 1615. p. 70. 113. 118. 120. 188. 192. 219. 305. 306. 313. 318. 323. 336. 353. 397. 413. 414. 437. 438. 446. 447. 456. 477. 487. 504. 508. 532. 536. 543. 559. 565. 567. 581. 596. 629. 631. 632. 635. 636. 654. 655. 675. 676.

‡ Fox Acts and Monuments p. 1578. His 2. 3. and 4. Sermons before King Edward.

out of a desire of peace, quietnesse, and ease from unnecessary cares, and troubles, others of them meerly out of conscience of the unlawfulnesse, danger, hurt, and sinnes accompanying the very office of Bishops as then it is, and yet is used) have voluntarily renounced, revived, relinquished, their Patriarkships, Archbishoprikes, and Bishoprikes, and betooke themselves to a more retired, religious, quiet, private, godly life, wherein they might serve God better and showe those manifold occasions of evill and temptations unto which their Episcopall function would expresse them both to the hazard of their Soules.

If these many forraigne examples, will no wayes moove your Lordships as seeming over strange, we have many pregnant Domestique presidents of like nature, which may perswade you, to make good your promise and induce you to an imitation of them. For I find that Robert Gemetiensis, S. Edmund, Boniface, and Robert Kilwarby Archbishops of Canterbury; Richard Beaueyes, and William de sancta Maria Bishops of London, Iohn Bokingham, and Philip Ripingdon, Bishops of Lincolne, Richard Peche, and Roger de Weseham Bishops of Coventre, and Lichfeild, Herman Bishop of Sherborne, Shaxton Bishop of Sabisbury, William Wartneſt, Iohn Voysy, and Miles Coverdale (who being deprived in Queene Maries time, cared not to returne to his Bishoprike in Queene Elizabeths, setling himselfe in London and there leading a private life as an ordinary Minister) Bishops of Exeter, Iohn Carpenter and Master Hugh Latimer, Bishops of Worcester (the later of whom ‡ skipped for

for joy when hee had caſt off his Rochet, for that hee was eaſed of ſo heavy a burthen, and bleſſed God that he had given him grace to make himſelfe a Quondam Biſhop;) Ralfe de Maydeſtan Biſhop of Hereford. Putta, Quickhelmus, and Haymo Biſhops of Rocheſter, (the firſt of them becoming a Schoolemaſter, ſpent the reſidue of his dayes in that kinde of life, and could never abide to heare of returning to his Biſhoprike;) Dubricius Biſhop of Carleon, Sulghein Biſhop of S. Davids, Iohn Hunden, Biſhop of Landaffe, Caducanus Biſhop of Bangor, Elguenſis Biſhop of S. Aſſaph, Colman, S. Cuthbert, Egelrit and Nicholas de Farnham Biſhops of Lindesfarne and Durham, (the later of whom firſt of all twiſe refuſed and then at laſt reſigned his Biſhoprike out of conſcience) Paulinus de Leedes (who peremptorily refuſed out of conſcience to accept the Biſhoprike of Carlile though thereunto elected, and earneſtly intreated by King Henry the ſecond to accept the place, who offered him 300. Markes yearly revenue for the increaſe of his living there, as did Sylveſter de Everdon for a time to,) Walter Malcleſke Biſhop of Carlile; Cedda, Cœna aliàs Albert Athelwold, Thurſtan, William Wickwane Archbiſhops of Yorke, who all voluntarily, (moſt out of conſcience, ſome out of choller, others for their eaſe, ſome for their age, others for other cauſes, beſt knowen to themſelves) reſigned both theſe their Archbiſhops and Biſhoprikes, being ſo many domeſticke preſidents *to your Lordſhips (who have long ſince given over the maine part of your Epiſcopall function preaching,) now to doe the like,*

according to your joint and severall Promises, in case you cannot proove your Archiepiscopall and Episcopall Iurisdictions Iure divino, and give a satisfactory Answer to these few papers, which I presume you cannever doe; since not onely t Hieron, u Ambrose, x Chrysostom, y Augustine, z Sedulius, Remigius, Primasius, Theodoret, Haymo, Beda, Rabanus Maurus, Theophilact, a Isidor Hispalensis, b Alcuinus, c Oecumenius, d Gratian, the Councells of Carthage 4. Can. 22. to 26. of Aquisgran c. 8. 10. 11. e Iuo Camotensis, f Peter Lombard, g Bruno and h other ancient, but even Anselme Archbishop of Canterbury, Richard Archbishop of Ardmagh, all the Archbishops, Bishops and Cleargy of England in 37. H. 8. in their Institution of a Christen man chapter of Orders subscribed with all their names, Stokesly Bishop of London, Tonstall Bishop of Durham, Reginald Peacocke Bishop of Chichester, Bishop Hooper, Bishop Latimer, Bishop Iewel, Bishop Alley, but even Archbishop Whitgift himselfe and Bishop Bridges, to omit Wickliffe, Swinderby, Walter Brute, S. Iohn Oldcastle, Master Iohn Lambert, Master Iohn Bradford, and other our Martyrs, Master Thomas Beacon, Master Iohn Fox, Master Alexander Novell,

t Epist. 2. 83. 85. in Tit. 1. Phil. 1. 5. 7. u In Eph. 4. & 1. Tim. 3. x Rom. 1. in Phil. Hom. 11. in 1. Tim 3. Hom. 2. in Tit. 1. y Ep. 19. 83. 85. Quæst. ex utroq; imp. 100. 101. z In Phil. 1. 1. Tit. 1. 5. 7. 1. Tim. c. 3. & 4. Acts 15. & 20. 17. 28. a Ori. l. 7. c. 12. l. 8. c. 5. De Eccles. Offic. l. 2. c. 7.

b De divin. offic. l. 2. c. 35. 36. c In Acts. 15. & 20. 1. Tim 3. Phil. 1. 1. Tit. 1. 5. 7. d Distinct. 80. 93. Causa. 2. Qu. 7. e Decretal. pars 5. c. 58. 59. 72. 107. 143. 144. f Sent. l. 4. Distinct. 24. g In Phil. 1. Tit. 1. & 1. Tim. 3. h Amalarius Fortunatus de Eccles. offic. in. l. 2. c. 13. Basilius Magnus, in c. 3. Isaiæ. Nazianzen. Orat. 9. 13. 15. 21. 28.

Doctor

Doctor Whitaker, Doctor Humfry, Doctor Willet, Doctor Agray, Doctor Taylor, Doctor Ames, Doctor Raynolds, Doctor Fulke, and others in * their authorized writings printed here in England cum privilegio, and publike allowance, with the forecited ſtatutes of our Realme, and all the Biſhops Patents in the Raigne of King Edward the *6. in expreſſe termes*, conclude your Archiepiſcopall, and Epiſcopall Iuriſdiction to, over other Miniſters, to be a meere humaine invention long after the Apoſtles time, to prevent, (*or rather as the event hath ever ſince prooved, to engender, foment, & occaſion*) all ſchiſmes factions, errors and diſorders in the Church; when as *k* Chriſt himſelfe and *l* his Apoſtles ſince, ordained a Parity, an equality both among his Apoſtles and Miniſters, and ever inſtituted many Biſhops, elders over every particular Church, but never any one Biſhop or Miniſter over many, as the beſt meanes to preſerve unity and roote out ſinnes, occaſioned onely by the pride, ambitious couvetouſneſſe, power, and Tyranny of domineering Prelates. *Thus craving pardon for my boldneſſe in preſſing your Lordſhips, like two honeſt plaine dealing men, to make good your words, that ſo we may once againe become fellow-brethren, and walke hand in hand togeather like equals, without that infinite Lordly diſtance, which is now betweene us. I take my leave and reſt*

Your Lordſhips faithfull Monitor

A. B. C.

* Quoted by Gerſonius Bucerus, the Patron to Queen Elizabeth, Maſter Parker, & Doctor Baſtwicks Bookes.

k Matth. 20, 20, to 29, Marc. 10, 35, to 48, Lu. 22, 23, to 28.

l 1. Pet. 5, 1, to 6, Acts. 14, 23, c. 20, 17, 28, Phil. 1, 1, Tit. 1, 5, 7. 1. Tim. 3, &c. c. 5, 17, c. 4, 14, Iam. 5, 14.

m See Bp. Iewels Defence of the Apologie. part. 2, c. 3, Diviſ. 5, an excellent place for this purpoſe.

A briefe Exhortation to the Archbiſhops and Biſhops of England in reſpect of the preſent Peſtilence.

MY LORDS, (for ſo you ſtile *a your ſelves*, and will be intiteled by all men, notwithſtanding the *b Lords owne inhibition to the contrary*,) the *Prophet Iſay. c. 26. 9.* hath informed me; *that when Gods Iudgements are on the earth, the inhabitants of the world will learne righteouſnes*: and who knowes, whither your Lordſhips, (as properly *inhabitants*, if not ſervants and louers to, *of the world*, as any of what ever profeſſion, *though you ſhould not be ſo*) may not now in this time of Peſtilence, when Gods Iudgements are everywhere ſo rife among us, *learne righteouſneſſe* as well as others, (if you thinke not your ſelves to wiſe to learne, to old to be inſtructed,) if any man will but take the paines to teach you. Hearken therefore, I beſeech you, as you tender, either the preſervation of your lives in this time of mortality, or the ſalvation of your ſoules in

a Biſhop Whites Title to his Treatiſe of the Sabbath-day.
b Math. 23,8,9, 10,11,c. 20,25,26, Iam. 3, 1, 1,Pet. 5,3, c 1,Iohn.2, 15,16,17, Iohn. 17. 14,15,16, Math. 6. 24.2,Tim. 4,10.

in the great day of Iudgement; or the lives and ſoules of his Majeſties Subjects, committed to your paſtorall charge, to a ſhort lecture, (no wayes overburthen ſome to your memories,) which I ſhall here read unto you for your good, if you pleaſe either ſo to interpret it, or come with a ſincere conſcience for to heare it. It may be that in regard of your ſacred Epiſcopall Order, you conceit your ſelves altogether plague-free, and as wholly exempt from divine, as you now ſtrive to be from temporall Iuriſdiction; (which makes you neither to dread the plague, which hath ſeiſed upon * *ſundry Kings and laid them in the duſt*,) nor as yet any way to endeavour by faſting and prayer, to prevent either it, or that famine likely to accompanie it. But to inſtruct you, how you are ſtill but men, (and ſo expoſed to all thoſe mortall ſickneſſes which continually aſſault the crazy fortreſſes of our [d] *earthly Tabernacles*, *Non obſtante*, your Rochets, Miters, Croſiers, and all other your Epiſcopall harneſſe,) give me leave in a word or two to acquaint you; *That* † *Pelagius the ſecond* (though a Pope *and Biſhop of Rome*) notwithſtanding his Pontificall Robes, Exorciſmes, Pompe and Charmes, *was both ſeiſed upon and devoured of this impartiall diſeaſe*, *Anno Dom.* 591. as *Platina*, *Onuphrius*, *Anaſtatius*, *Sicilia*, *Faſciculus Temporum*, *Balæus*, *Luitprandius*, *Vitelius*, and others teſtifie in his life: *which Plague* (as [e] *Petrus Bleſenſis Archideacon of Bath*, records,) *was ſent by God as a juſt Judgement upon the Romans and Italians, for giving themſelves to drinking, feaſting, DAVNCING, ſports and Paſtimes, even on Eaſter day, and other following Holy-dayes, after their participation*

* *Theodoſius the ſecond an Emperour and ſundry Kings, as Kinredus, Offa, (whom Platina in the life of Pope Conſtantinus records, to have both died of the Plague at Rome) with many other died of the Plague.*

[d] 2 *Cor.* 5. 1.

† *Mathew Weſtminſter. An.* 591. p. 231.

[e] *Sermo* 20. *in Letania Majori.*

cipation of the blessed Sacrement of Christs body and bleed, (many of them being consumed and dying of the plague in the very midst of their sports, mirths, ales and festimes,) and on this Pope himselfe for not restraining them from this prophanes. A president which should make your Lordships feare and tremble, this present Plague beginning here on Easterweeke last, as that Plague then did; no doubt for the selfesame prophanation of Gods owne day and Sacraments, with those abuses, sports, sinnes, pastimes for which they then were plagued; which your Lordships, have not onely, not restrained, but countenanced, patronized, and propagated all you could, this Pope going not so farre, *Cautinus* Bishop of Avernium, *Cato* his Successor in the same See, *Rupertus* Bishop of Triers, *Hermannus* Bishop of Verdunum, *Rainold* Bishop of Colen, *Conrade* Bishop of Augusta, *Walricus* Bishop of Spiers, *Ruggerus* Bishop of Herbipolis and *Sigfridus* of the same, *Eberhardus* Bishop of Ratisbon, *Gerion* Bishop of Halberstat; all died of the plague. * In the great Plague that happened in the Emperor Frederike Barbarossa his armie in Italy, many Germane Prelates and some German Princes which came with him died of the Pestilence; neither their consecration, nor their function being any antidote against this disease. In the great f Councell of Basil. Anno 1431. (to name no more forraigne examples) *Lodovicus Patriarke of Aquileia*, the Bishops of *Ebron, Lubecke, Constance*, and others, died of the Plague; *Æneas Silvius* himselfe (afterwards Pope) being there stricken with this disease, whereof he lay three dayes together at the point of death, all men despairing of his life, but yet by Gods helpe escaped. If any of your Lordships should

* Cent. Magd. 6. Col. 7, 31, Ibid. 137, Cent. 10. Col. 575. Cent. 12. Col. 1454. Ibid. 1466. Ibid. 1488. Ibid. 1489. Cent. 12, 1492. and 1493. Col. 1512. col. 1533.

* Grimstons Imperiall History p. 490.

f Fox Acts and Monuments p. 632.

ſhould thinke theſe forraigne Preſidents proove not, that any Engliſh Prelates are obnoxious to the ſelfe-ſame diſeaſe; to rectify this miſtake, I ſhall preſent you with ſome domeſticke examples, worthy your moſt ſerious conſideration. g *Ann. Dom. 664. on the 26. day of October. Ceadda the ſecond Biſhop of London, with all the Monkes of his new erected Monaſterie at Leſtinghen, were taken away with the Plague.* The very next yeare following h *Anno 665. Tuda the fourth Biſhop of Durham died of the Peſtilence.* i *Anno 1258. Fulco Baſſet the 45. Biſhop of London, was ſmitten to death with the ſame fatall diſeaſe.* k *Michael Northbrooke his Succeſſor the 57. Biſhop of London Anno 1361. periſhed of the Plague; and the ſame yeare, Reginald Brian Biſhop of S. Davids, being tranſlated to Ely, deceaſed of the Plague before his tranſlation could be perfected.* And to cite no * *more* in ſo plaine a caſe. l *Anno 1500. Thomas Langhton Biſhop of Wincheſter, then Archbiſhop of Canterbury elect but not enſtalled, and Thomas Rotheram Archbiſhop of Yorke, were both in the ſelfe ſame yeare ſwept away together with this peſtilentiall diſeaſe.* Theſe ſeverall Preſidents, to omit all others, may be a good Memento and Monition to your Lordſhips (being Biſhops and Archbiſhops) to put you in minde, both of your mortality in generall (which moſt feare you ſeldome ſeriouſly conſider off, being ſo over-much taken up with * *ſecular imploy-*

g Godwins Catalogue of Engliſh Biſhops p. 183.
h Godwin. Ibid. p. 629.
i Godwin. Ibid. p. 195.
k Godwin. Ibid. p. 198. 444. * See Grafton. p. 123.
l Godwin. Ibid. p. 164. 244. 617. Antiquit. Eccleſ. Brit. p. 345.
* Nemo poteſt duobus Dominis ſervire, Deo & Mammonæ. Si te curiæ, & maximè ſcaccarij labyrinthis immerſerit, magna ſpiritualia exercitij diſpendia patieris. Quid tibi ad Fiſcales redditus, ut, vel horula brevi curam poſthabeas animarum? Numquid chriſtus te ad Telonium elegit? Matthæus ſemel inde ſumptus, denuò ad ipſum non rediit. Non ſis ergo in turba eorum qui ſecularia ſpiritualibus anteponunt, glutientes Camelum, culicem liquantes, &c. Petrus Bleſenſis De Inſtit. Epiſc. Tractatus.

ments, not compatible with your ſpirituall functions,) & that you though Biſhops are ſubject to this diſeaſe, this ſtroke of God as well as others, as theſe your Predeceſſors: & therfore ſhould now at length, after ſo many weekes delay, endeavour to appeaſe Gods wrath and ceaſe this plague begun among us, (which every day ſpreads it ſelfe more and more) by publike faſting, prayer, preaching and humiliation *the remedy*, not onely *m preſcribed in Scripture by God himſelfe*, but likewiſe *by the whole Church and State of England in the two laſt great plagues both in 1. Iacobi, and in the firſt yeare of our preſent Soveraignes raigne, as the ſeverall Bookes of common prayer and order of faſting, then publiſhed by theſe noble Princes ſpeciall commaund*, yet teſtifie on record: *both of theſe bookes joyntly confeſſing and bewayling, that among other ſinnes occaſioning theſe two dreadfull man-eating Peſts*, this was not the leaſt; *That the* † *SABBATH DAY, was not kept holy, but prophaned; and therfore no wonder that theſe plagues breake in upon us.* And may not your Lordſhips and the whole Kingdome juſtly feare, that this very Sinne of *Sabbath-breaking*, and prophaning Gods owne ſacred day by ſports, WAKES, MAYGAMES, DAVNCING, drunkenneſſe, chambering, wantonneſſe, idleneſſe, travelling, unneceſſary labor and the like, *which drew on theſe two former plagues upon us*, hath been one maine cauſe of this preſent Peſt, which beginnes thus freſhly to deſtroy us? It being moſt apparant to our ſhame, (and I feare to all our ſmart) that the Lords-day Sabbath, (*for ſo our owne* ‡ *Homilies ten times ſtiled it before the Troubles of Frankfort, Anno 1574. when*

m Num. 6. 25. 6. Ioel. 1.14. 15. 16. c. 2. 12. 13. 14. Iſay 22. 12. 13. 14. Zeph. 2. 1. 2.

† So the Booke of 1. Iacobi. ſtiles it.

‡ Of the time and place of prayer, and againſt diſobedience and willfull Rebellion part. 3.

* Doctor

* *Doctor Pocklington, or Doctor Bounds* Booke *Anno 1595. when q Doctor Heylyn fables; that the Lords day was first anabaptized a Sabbath day and Christned with this name by some Jewish God father, to overthrowe the Liturgie and discipline of the Church of England*, who yet gave it this Title long before these ignorant Doctors dreame, both in *her Homilies* and approoved writers workes,) hath of late beene more generally, publikely, audaciously prophaned in most places of the Realme by the fore named Pastimes, abuses and disorders, then before those two sweeping plagues, not onely in point of practise, which is ill; but even in point of Doctrine, which is worse; many late *authorized* † *Histories, Treatises and Discourses of the Sabbath*; not fearing publikely *to maintaine the Lawfullnesse of dauncing, morrises, maygames, dedication Feastes, pastimes, sports and ordinary labor even in Gods owne day, as the Doctrine of the Church of England*; when as acute *Master Iohn Sprint, in his proposition for the Christian Sabbath day, printed by license London*, 1607. p. 4. (newly reprinted) and learned *Doctor Iohn White in his* ‡ *way to the true Church, 5. times printed by Authority* (yea sett forth and defended by *Doctor Francis White now Bishop of Ely*,) expresly brand it, *not onely as a Popish and Heathenish practise; but likewise as a point of Popish religion, which directly tends to the maintenance of open sinne and liberty of life, and expresly allowes most palpable wickednesse, directly tending to the desolation of publike government and private honesty; being that which hath made the Papists the most notorious Sabbath-breakers that live,* * *Zanchius*, and † *Muscu-lus also branding this very Doctrine of liberty they now teach*

* *Sunday no Sabbath* p. 6. 20. 21. q *Hist. of the Sabbath part.* 2. c. 8.

† *Bishop White, Doctor Heylyn, Doctor Pocklington, Doctor Primrose, Christopher Dow, Edmund Reeve and others.*

‡ *Sect.* 38. *n.* 1. p. 111. | *Digres.* 46. *Sect.* 43. *n.* 6. p. 165. 166.

* *In quartum Præceptum.*

† *In Ioan.* c. 7.

and the practise of it, as Topish and all the Bishops, *Clergy, King, Lords, Commons, and Parliament of England in King Henry the 8. his raigne, condemning it in* * *two severall bookes, as meerly Iewish*; to checke the dotage of those *Novell Doctors* who defile *the strict sanctification of the Lords day by abstinence from dauncing, sports, and pastimes, Iudaizing*; when as that they plead for, is truly such. This grosse prophanation therefore of the Lords day both in Doctrine and practise, ‡ *aggravated with the late suspending, silencing, excõmunicating, pursevaning, vexing, persecuting, depriving, crousshing of many learned, painfull, godly conscionable Ministers, both against all the Rules of Canon Law, Common Law, Statute Law, conscience, reason, piety, charity justice*, and the Presidents of all former ages, meerly for refusing out of conscience upon their Episcopall Mandates, to have any hand or finger in acting, in proclaiming any thing which might animate their people to this pestiferous sinne, (punished within these three yeares with many memorable † particular judgements of God, immediately executed from heaven;) hath no doubt so farre provoked our most gracious God, that now he can hold ‡ *off his hands no longer from smiting us*, with his dreadfull Iudgements, which some of us have allready felt, and most of us now feare: who questionlesse will never take off his Pests and Iudgements from us, till your Lordships shall take off your most unjust Suspensions and censures from those who have thus suffered in his quarrell, and all of us repented of this our crying sinne of prophaning Gods owne sacred day, both in point of Doctrine and practise: An abhomination

* *Institution of a Christian man, and a Necessary Erudition &c. Exposition on the fourth Commandement.*

‡ *See A Divine Tragedy lately acted.*

y 2. Chron. 36.15. 16. 17. 1. Thes. 2. 14, 15, 16.

‡ Ier. 20.9.

nation never more rife in any then this our preſent age, by reaſon of your Lordſhips patronizing propagating and defending of it, in ſuch a publike, ſhameles, violent maner, as no former age can ever paralell, to Gods diſhonor, your owne eternall infamie, and the fitting of your ſelves, and this whole Kingdome for thoſe publike judgements, (not onely of a late extraordinary cold winter, and two ſucceſſive drie ſummers, which threaten a famine of bread to recompence that [a] *Famine of Gods word* that you have lately cauſed, to omitt all other miſeries which we ſuffer,) but likewiſe of that plague which is now diſperſed: In the pulling downe whereof, as your Lordſhips have had, nodoubt, a deeper hand then others, ſo you have great cauſe to feare, you ſhall feele the irreſiſtable mortiferous ſtroke thereof, as much, or more then others. The Plague, you well know, *is Gods owne Arrow Pſal. 91. 5. who ordaineth his arrowes againſt the Perſecutors. Pſal. 7. 13.* And are not ſome at leaſt of your Lordſhips ſuch. *It is Gods owne hand, 2. Sam. 24. 14. 15. Ier. 21. 6. Now Gods hand ſhall finde out all his Enemies, his right hand ſhall finde out thoſe that hate him, Pſal. 21. 8.* And are not many of your Lordſhips in that number? It is, *Gods owne brandiſhed ſword. Pſal. 8. 6.* And whom doth God *wound and ſlay therewith but the* † *head of his Enemies, and the hayry ſcalpe of thoſe who goe on ſtill in their treſpaſſes*? And are not to many of your Lordſhips ſuch; who even now in the very midſt of Gods Iudgements; proceed on ſtill in your malicious, violent, implacable hatred, enemities and perſecutions againſt Gods faithfull Miniſters, Saints, and the very

[a] *Amos.* 8. 11.

† *Pſ.* 68. 21. *Deut.* 32. 41.

power of holineſſe; in your Lordly Pompe, ambition, avarice, pride, envy, arrogance, cruelty, oppreſſion, injuſtice, luxury, ſecularity, ſuppreſſion of preaching, prayer, faſting, Communion of Saints, and what ever ſavours of piety; and in profaning of Gods owne ſacred day, both in your doctrine & practiſe; which is ſeldome worſe ſolemnized, or more prophaned as ‡ *Maſter Bucer* long ſince obſerved, *Quam in ipſis Epiſcoporum aulis, then in Biſhops owne Pallaces*, where neither Lord, nor Chaplaine, nor ſervant, make any great conſcience of prophaning it ſundrie wayes, to give the better example of piety and holineſſe unto others. How then (being heavy laden with theſe many ſinnes; and having the prayers, the cries, the clamours, the teares, the ſighes and groanes of all Gods people againſt you, if not of the whole Kingdome to, the dayly imprecations of many diſtreſſed Miniſters, people, whom you have moſt injuriouſly and inhumanely handled without any lawfull cauſe,) can you but feare Gods vengeance and expect his plagues, to ſweepe ſuch Clods of ſinne and miſchiefe, ſuch Peſts and Prodigies as you are, cleane away? d Be *wiſe now therefore O yee Kings*, (for ſuch are you now become by giving abſolute Lawes, and preſcribing what Ceremonies, Articles, Rites, Oathes and Novelties you pleaſe, even in your owne names and rights alone, unto his Majeſties people, and executing all Lordly, Kingly Soveraignity and Dominion *over* * *mens bodies, and eſtates as well as ſoules, contrary to your Saviours expreſſe Inhibition. Math.* 20.25.26.) *be learned O yee Iudges of the earth*: (for ſuch are you now in many temporall Courts,

‡ *In Pſ.* 92. d *Pſ* 2. 9. 10, 11, 12.

* *Animabus Prelatu es, non corporib. nihil Prelato commune eſt cum Pilato, Petrus Bleſenſis. Tract. de Inſtitut. Epiſcopi, Ioanni Wigormenſi Epiſc. dicatus.*

Courts, and would be gladly ſuch in more, in ſteed of being preaching Biſhops in our Pulpits and Paſtors of mens ſoules: *Serve the Lord in feare* (for that is in truth your duty, not to be Lords your ſelves, or reverenced and ſerved with feare as Lords are wont to be:) and *rejoyce unto him* (not with Organes, Choriſters, Pipes, and Daunces, but) *with trembling kiſſe the ſonne* (whom you have hitherto buffeted † *perſecuted in his faithfull Miniſters and Servants*) *leaſt he be angry, and ye periſh in the way, even now when his wrath is kinded but a litle*, and his plagues but newly kinded; leaſt if ye refuſe to turne from all your former ſinnes and wickedneſſes, hee begin at *laſt to bruiſe you with this his rod of Iron, and daſh you in peeces like a Potters veſſell, and there be* * *none to deliver you from this his raging fury.* Remember I beſeech you that of the Prophet Nahum g *God is jealous, and the Lord revengeth, the Lord revengeth, and is furious; the Lord will take vengeance on his adverſaries, and he reſerveth wrath for his enemies.* And though he hath a long time h *ſuffred you with much patience* (*as he doth other veſſels of wrath fitted to deſtruction*,) to ſpoyle, oppreſſe and deale treacherouſly with his people; yet conſider now, that the times are drawing neare wherein you may be recompenced with the like uſage; as the *Prophet Iſai* threatens. † *Wo to thee that ſpoyleſt and thou that waſt not ſpoyled, and dealeſt treacherouſlly and they dealt not treacherouſly with thee: when thou ſhalt ceaſe to ſpoyle, thou ſhalt be ſpoyled, and when thou ſhalt make an end to deale treacherouſly, they ſhall deale treacherouſly with thee.* Wherefore my Lords k *breake of your ſinnes* and finnfull proceedings by ſincere and timely

‡ Acts 9.4. 5.

* Pſal. 7.1.

g Nahum. 1.2.

h Rom. 9. 22.

‡ Iſay. 33. 1. *Væ his qui præſidem, hominibus, niſi eis præſideat Deus.* Petrus Bleſenſis. de Inſtit. Epiſcopi Tractat.

k Dan. 4.27.

‡ *Acts* 20. 29 *Frequens est inter Episcopos aliquem invenire, qui primum suæ promotionis* [illegible] *animam dedicet sanctitati; cumque in sua novitate sit factus agnus, inveteratus aliquot dierum, fit rapacissimus Lupus.* Petrus Blesensis De Instit. Episcop. Tractatus.

timely *repentance*, and of Lyons, Beares, ‡ *Wolves*, Thieves, and Robbers, (which many Bishops have degenerated into) become * *Lambes and Shepheards to Gods people*; and now at last, m *as the Elect of God, holy and beloved, put on bowels of mercies, kindnesse, humblenesse of minde, meekenesse, long suffering, forbearing and forgiving all those against whom you have any quarrell, even as Christ forgave you so also doe ye.* And above all things, *put on Charity, which is the bond of perfectnesse, and lett the peace of God rule in your hearts, to which you are also called in one body; and let the word of God dwell richly in you, in all wisedome &c.* And if you will divert this Pest either from your selves or others; then presently † *beginne to turne to the Lord with all your hearts, with fasting, weeping, and with mourning, sanctify a fast call a solemne assembly gather the Elders, &c.* (and not by proxy but in proper person, if ever you will either be reputed the Preists or Ministers of the Lord,) *weepe betweene Porch and the Altar, and say Spare thy people O Lord &c. give not thine heritage to reproach.* Alas *for the day of the Lord is at hand, and as a destruction from the Almighty shall it come, and who shall escape it?* And that your fast may be acceptable, beware that it be not * *a fast for strife and debate, to smite with the fist of wickednesse, or to make your voyce to be heard on high, beware least it be only a hanging downe of your heads, like a bulrish and afflicting of your soules onely for a day. But let it be that true fast, which God hath chosen, to loose the bands of wickednesse, to let the oppressed goe free, to undoe the heavy burthens* (which you have lately layd on Ministers and people) *and to breake of every yoake,* (wherewith you like

Lordly

* *Isay.* 11. 6. m *Col.* 3. 12. 13. 14. 15. ‡ *Ioel.* 2. 12. 13. 14. 15. 14. 15. 16. * *Isay.* 58. 4. to 14.

Lordly † Barons have clogged the Consciences (yea and bodies) of Gods servants, and brought them into a miserable bondage and captivity under y ou, as if they were your vassals, not Brethren:) *to breake your bread to the hungry, to bring the poore that are cast out,* (yea the poore Ministers and Christians you have most unchristianly cast out of their livings, houses and Gods house it selfe, throwne into your nasty prisons, where they must still be detained, when others are set free) *to your houses*, (yea to their owne houses, livings and Gods house againe,) *to cloath the naked, to draw out your soule to the hungry, to satisfie the afflicted soule; to turne away your feet from the Sabbath from doing your pleasure on Gods holy day; to call the Sabbath a delight, the holy of the Lord honourable, to honor God alone therein, not doing your owne wayes, not finding your owne pleasure, nor speaking your owne words.* If thus you now fast and doe, *peradventure you may be spared in this day of the Lords great wrath, and God will make our health to spring forth speedily.* But if you forbeare to doe it, and proceed on as you have done, be sure *p that God will visit you for these things, and that his soule shall be avenged on such a Nation as you are.* He will no doubt *q bring evill upon you, and you shall not be able to escape, in this yeare both of yours and his visitation*: in which as you have most strangly visited others, thrusting many of Gods best and painefullest Ministers from their Ministery in sundry places, upon meere new fancies and Articles of your owne, against Law and justice; so God the supreame Visitor, will in his justice visit you, in one

‡ *Quidam Episcopi Regum munificentias & eleemosinas antiquorum, abusive Baronias & Regalia vocant. Et in occasionem turpissimæ servitutis & seipsos Barones appellat. vereor ne de illis queruletur Dominus, & dicet. Ipsi regnaverunt & non ex me. Principes exstiterunt & ego non cognovi. Scias te assumpsisse Pastoris officium non Baronis. Certe Ioseph in Ægypto Patrem suum & fratres instruxit, ut dicerent Pharaoni, viri Pastores sumus: Malunt eos profiteri Pastoris officium, quam Principis aut Episcopi.*

Baronii. p Ier. 5. 9. q Ier. 11. 11. 23. Petrus Blesensis Tractat. De Instit.

kinde or other, with his moſt righteous judgments, & cut you off with his plagues, as he hath done your forecited predeceſſors. This you have cauſe to feare, and ſeriouſly to expect, unleſſe you forthwith become New-Creatures: Loe I have in few words admoniſhed you; If you amend, there may be hope of mercy, if you continue what ye are, contemne all admonitions,

† Iſay. 41. 11.12. † *ſtriving ſtill as you have done, againſt God, his truth and people, you ſhall be aſhamed, confounded and periſh, you ſhall become as nothing and as a thing of nought. For God hath ſpoken it and he ſ will make it good.* ſ Numb. 23.19. t Pſal. 37. 10.38. t *The tranſgreſſors ſhall be deſtroyed together, the end of the wicked ſhall be cut off. For yet a little while, and the wicked ſhall not be, thou ſhalt diligently conſider their place, and it ſhall not be found.* u 2.Tim.2. 7. u *Conſider what I have written, and the Lord give you underſtanding in all things.*

Farewell.

Whe-

Whether Timothy were ever a Diocæſan Biſhop, or firſt, or ſole Biſhop of Epheſus?

QVESTION. I.

IF the multitude, or common received opinion might take place, or our Prelates be the Iudges of this Controverſy, they would preſently conclude affirmatively without diſpute; that Timothy was a Diocæſan Biſhop; yea, the firſt and ſole Biſhop of the Epheſians. But if the Scripture, or verity may be umpire, it will evidently appeare, firſt, that Timothy was no Biſhop (I meane no ſuch Biſhop as *Iure divino* or *humano*, is different from an ordinary Presbyter in dignity and degree) much leſſe Biſhop, or firſt or ſole Biſhop of Epheſus, as is generally conceived; which I ſhall clearly evidence by theſe enſuing Scriptures and reaſons.

That Timothy was no Biſhop in this ſence, is apparant.

1. *Firſt*, becauſe *S. Paul* and *Luke*, who were beſt acquainted with him, and make frequent mention of him, never ſtile him a Biſhop, neither is hee termed a Biſhop in any text of Scripture. *S. Paul* in his Epiſtles to him, cals him, *his owne* *That Timothy was no Biſhop.*

Sonne in the faith: 1. Tim. 1. 2. *A good* MINISTER (not a Bishop) *of Jesus Christ*, 1. Tim. 4. 6. *His dearly beloved Sonne*. 2. Tim. 1. 2. *A good Soldier of Jesus Christ*, 2. Tim. 2. 3. *A workeman that needeth not to be ashamed, rightly dividing the word of God*, 2. Tim. 2. 15. In his other Epistles, hee tearmes him, *Our Brother Timothy*, Col. 1. 1. 1. Thes. 1. 1. 1. Thes. 3. 2. 1. Phil. 2. 19. Heb. 13. 23. *His fellow-workeman*, Rom. 16. 21. *His Brother and beloved Sonne*. 1. Cor. 4. 17. 2. Cor. 1. 19. Col. 1. 1. *A workeman of the Lord*, 1. Cor. 16. 10. *A servant of Jesus Christ*, Phil. 1. 1. but never a Bishop. S. *Luke* termes him *Paules Companion*, *Minister*, *attendant*, *and fellow-worker onely*, Acts 16. 1, 2, 3, c. 17. 14, 15, c. 18. 5, c. 19. 22, c. 20. 4. never so much as intimating him to be a Bishop. The Scripture therefore never phrasing him a Bishop, nor giving him that Title, among all his other Epithites; is an infallible argument, that he was in truth no Bishop, but rather *an Euangelist*, as hee is expressly stiled, 2. Tim. 4. 5. *Do the worke of an Euangelist*.

2. *Secondly*, Because he was S. Paules Associate, Copartner, Brother and fellow-helper in his Apostolicall function, whence he often stiles him, *his Brother*, *his fellow worker*; *and conjoynes him with him in the Prologue*; *the inscription of most of his Epistles*, *which are written in both their names*, witnes. 2. Cor. 1, 1, c. 4, 17. 2. Cor. 1, 1, 19. Col. 1, 1, 1. Thes. 1, 1, c. 3, 2. 2. Thes. 1, 1. Phil. 1, 1, c. 2, 19. Rom. 16, 21. Heb. 13, 23. Timothy therefore being a Copartner with S. Paul in his Apostle-ship, or Apostolicall function, superior in degree to the Episcopall office, (as is apparant by *Ephes. 4. 11. 1. Cor. 12. 18.* and the generall consent of all men,) it is not probable that hee would devest himselfe of his Apostolicall Iurisdiction, to become an inferior Bishop, or relinquish a Superior to take up an inferior degree. Who ever saw of late any Archbishop or Bishop to deny himselfe of his Archiepiscopall or Episcopall preeminency, to be made a poore Country Vicar or Curate? And can we then conjecture, that Timothy would relinquish his

Apostle-

Apoſtleſhip for an Epheſian Biſhop-pricke; or elſe, hold it by way of *Commendam* with his Apoſtleſhip? (*Commendam* being not of ſuch antiquity, and a meere late Popiſh innovation) or deſcend from an [a] *Evangeliſt-ſhip* to a Biſhop-ricke?

[a] See Gerſonius Bucerus De Gubernatione Eccleſiæ: p. 512. 513. usque 518.

3. *Thirdly*, becauſe Timothy was ever either accompanying S. Paul in his Travels or bonds, as his fellow-helper, miniſter, and aſſiſtant; or elſe, ſent by him from one Church to another, as his Meſſenger, Delegate, or College, to eſtabliſh comfort, and inſtruct them; being never long reſident in any one fixed place, or Church, as all Biſhops were. [b] We read Acts 16, 1, usque 12. *That Timothy came firſt of all to Paul when hee was at Derbe and Liſtra; Paul then taking him to goe forth with him; and that they went both together through the Churches of Phrygia, Galatia, Aſia, Myſia, and at laſt came to Philippy where hee abode with Paul; and from thence wrote the firſt Epiſtle of Paul to the Corinthians*, as the * *Poſtſcript* manifeſts. In which Epiſtle hee writes thus unto them: 1, Cor. 16, 10. *Now if Timotheus come, ſee that hee may be with you without feare; for he worketh the worke of the Lord as I alſo doe.* And c. 4, 17. *For this cauſe have I ſent unto you Timotheus, who is my beloved Sonne and faithfull in the Lord, who ſhall bring you into remembrance of my wayes which be in Chriſt, as I teach everywhere in every Church.* By which it is apparant, that Timothy was ſent by Paul from Philippi to Corinth (after this Epiſtle) to inſtruct them; Where he continuing a while, repaired againe to Paul to Philippi; and there *joynes with Paul in the ſecond Epiſtle to the Corinthians, written in both their names*; 2. Cor. 1. 1. informing them in the 19. verſe: *That the Sonne of God Jeſus Chriſt, who was preached among them by us, even by me, Sylvanus and Timotheus, was not yea and nay, but in him was yea.* By which it is evident, that Timothy had before this ſecond Epiſtle written, preached Jeſus Chriſt among the Corinthians by Pauls appointment. After which, *Paul removing from Philippy, Timothy accompanied him to Theſſalonica and Berea, where hee abode, till Paul came to Athens;*

[b] See Cent. Magd l. 2. c. 10. Col. 625. 626.

* If Poſtſcripts be of Credit as the Biſhops make them.

Athens; from whence hee sent a commaund to Timothy to Berea, to come to him with all speed to Athens, where hee stayed for him: Acts. 17, 13, 14, 15, 16. Which he did accordingly: *joyning with Paul in the first and second Epistle to the Thessalonians, written from Athens, in both their names.* 1. Thess. 1. 1. 2. Thes. 1. 1. yea whiles Paul stayed at Athens, *hee sent Timothy from thence to the Thessalonians, to establish and comfort them concerning their faith; that they should not be mooved by their afflictions, where he continuing for a space, came from them againe to Paul to Athens, bringing him good tidings of their faith and charity:* 1. Thes. 3, 1. to 7. After this, *hee remooveth with Paul to Corinth, from thence being sent into Macedonia hee came againe to Paul unto Corinth.* Acts. 18, 5, from whence Paul writing his *Epistle to the Romans, remembers the salutation of Timotheus his Worke-fellow to the Romans, among others:* Rom. 16, 11. After this Paul remooving to † *Ephesus, sent Timotheus & Erastus (two of them who there ministred unto him) into Macedonia; himselfe staying in Asia for a season,* Acts. 19, 20. From whence *Paul afterwards passed into Macedonia & Grece, & then returning into Asia, Timotheus & others accompanied him; and going before taried for him at Troas,* Acts 20, 4, 5. *Whether Paul sent for the Elders and Bishops of the Church of Ephesus, giving them a strict and severe charge, to take heed to themselves, and to all the flocke over which the holy Ghost had made them Bishops, to feed the Church of God which he had purchased with his owne blood: v. 17. 28. &c.* A talke fitter for Timothy to enjoyne them, had he beene their Diocæsan, then Paul; and a charge more meet for Timothy to receive, then they; had he then beene Bishop of the See of Ephesus: who being so neare Ephesus, should have accompanied these Elders of his Church to Ephesus, when Paul dismissed them, rather then have left his flocke at randome after so strict a charge to feed them. But yet though the Elders went backe to their Cures from Miletus, Timothy did not so, *for from thence hee accompanied Paul to Jerusalem,* Acts. 21, 15, 16, 17. and from thence to Rome. *For the Epistle to the Colossians written from Rome, is penned*

† *If Timotheus were then Bishop of Ephesus, why did Paul thus send him from his Cure, and Bishops See?*

penned in both their names, Col. 1, 1. and the *Epistle to the Hebrewes*, as the Postscript testifieth, *was written to the Hebrewes from Italy, by Timothy; where Timothy was for a while imprisoned, and then set at liberty*, Heb. 13. 23. After which Paul writes his *Epistle to the Philippians from Rome, where hee was in bondes*; at which time *Timothy was present with him joyning in this Epistle*: Philip. 1. 1. informing the Philippians, *that hee trusted to send Timotheus shortly unto them, that hee also might be of good comfort, when he should know their estate*, Philip. 2, 19. whether Timothy being sent by him, as is most probable, Paul wrote his *second Epistle to him, at his second appearing before Nero, charging him to doe his diligence to come shortly to him before winter*, 2. Tim. 4, 9, 21. he being then not at Ephesus, *but at Troas or Philippi*; as is apparant by 2. Tim. 4, 12, 13. and Philip. 2, 19. Timothy therefore thus ever accompanying Paul in his Travels and Bondes, and traveling from one Church to another by his appointment and mission, never keeping any fixed residence in any one place, much lesse at Ephesus, could not be Bishop or Presbyter of any particular Church; the Apostles instituting no non-resident Bishops or Elders, but such onely *as were to reside with those flockes, over which the Holy Ghost had made them Bishops, or Overseers, to watch over and feed them with the bread of life, and to goe in and out before them both in life and doctrine*. 14. Acts. 23, c. 20, 28, 29, c. 21, 17, 18. 1. Pet. 5, 1, 2, 3. Col. 4, 17. Rom. 12, 6, 7, 8. 1, Tim. 5, 17. 2, Tim. 4. 3. Tit. 1, 5, 6, 7, 8. Iohn. 10, 3, 4, 5, 14, 16, 27, 28. Ezeck. 34, 2. to 25. Ier. 23, 3, 4. c. 3, 15. Isay. 56, 10, 11, c. 40, 11. Zech. 11, 17.

4. *Fourthly*, Because Paul, who best knew Timothies condition, expressly termes him, *A Minister of God* (not a Bishop) 1. Thes. 3, 2. informing him, *that if he did put the Brethren in minde of these things he enjoynes him, he should shew himselfe a good Minister* (not a Bishop) *of Iesus Christ*, 1, Tim. 4, 6. Therefore certainly he was no Bishop, but a Minister, when this Epistle was written to him, unlesse it be granted, *that every Minister*,

Miniſter is a Biſhop, as S. Paul doth phraſe them. Acts. 20, 28. Tit. 1, 5, 7. Which the Oppoſites dare not grant, though an undoubted truth: Phil. 1, 1. 1, Tim. 3, 1, 2, 3.

5. Becauſe when Paul wrote his firſt Epiſtle to Timothy, *hee was then very young in yeares*, 1. Tim. 4, 12. and but * *newly entred into the Miniſtery*: whence hee charged him, *to give attendance to reading, to exhortation, to doctrine, to meditate upon theſe things, and to give himſelfe wholy to them, that his profiting might appeare unto all men.* 1. Tim. 4, 13, 15. Inſtructing him in that Epiſtle, how and what to preach, and how to demeane himſelfe in his Miniſtry, into which hee was then but freſhly entred, as moſt Expoſitors on this Epiſtle accord; and the 1. Tim. 1, 3. compared with Acts. 16, 1, 2, 3, 4, 9, 10. c. 18, 19, 20, 21. c. 20. 1. to 13. clearly demonſtrate. Timothy therefore being but young in yeares, and newly entred into the Miniſtry, when this firſt Epiſtle was written to him, was queſtionles not inſtituted ſole Biſhop of Epheſus, by Paul; who in his very Epiſtle to him 1. Tim. 3, 6. among other qualifications of a Biſhop enumerates this, *That he muſt not be a Novice* (as Timothy then was) *leaſt being lifted up with pride, he ſhould fall into the condemnation of the Devill*: and ſo ſhould have contradicted his owne inſtructions to Timothy, *that a Biſhop muſt be no Novice*, in creating him a Biſhop; (which queſtionles he would not doe) being but then a Novice.

* See 1. Tim. 3. 14. 15.

6. Becauſe Paul in the 1. Tim. 5, 1. chargeth Timothy, *Not to rebuke an Elder, but to intreat him as a Father.* If Timothy then were not to reproove them as a Father over them, *but to intreat Elders, as his Fathers*, he was certainly no Lord Biſhop or Superintendent over Elders, but they rather Superiours unto him, being to entreat them onely as ſpirituall Fathers; whereas Lord Biſhops and their Chauncellours too, in our dayes, eſteeme the very beſt and graveſt Miniſters under them, not as Fathers, but as underlings, vicars, and Curates to them; not entreating

treating them as Fathers, but rating, reviling, and domineering over them as if they were their Curs and vaſalls, and they their Lords and Maiſters.

7. Becauſe Timothy *was to account thoſe Elders that ruled well, eſpecially thoſe who laboured in the word and Doctrine, worthy of double honor.* 1, Tim. 5, 17. Hee therefore being to render double honor to thoſe Elders that ruled well and laboured in the word and doctrine; and not to receive double honor from them; could be no Biſhop, Father, or Lord paramount over them. Mal. 1, 6. Math. 15, 4. Rom. 13, 7. 1, Tim. 6, 1. Honor ever coming for the moſt part, from the inferior to the ſuperior.

8. Becauſe Paul exhorts Timothy, *not to neglect the gift that was in him, which was given him by prophecy with the laying on of the hands of the Preſbytery*, 1, Tim. 4, 14. Now that gift which was given him by the laying on of the hands of the Preſbytery, was not his Epiſcopall function, (unleſſe the oppoſites grant, that he was conſecrated Biſhop of Epheſus by the Preſbyters of Epheſus:) but his Miniſteriall onely: being therefore exhorted to exerciſe his Miniſteriall function onely, *and to ſhew himſelfe a good Miniſter of Ieſus Chriſt*, 1, Tim. 4, 6, 14, not to exerciſe any Epiſcopall authority; he was queſtionleſſe then no Biſhop, but a Miniſter when this Epiſtle was compiled.

9. Becauſe though Timothy, in the Poſtſcript of the ſecond Epiſtle to him, be falſely ſtiled, *the firſt Biſhop of the Epheſians*, as I ſhall hereafter manifeſt, yet in the body and Poſtſcript of the firſt Epiſtle, hee is named Timothy onely, without any mention of his Epheſian Biſhopricke; hee was therefore no Biſhop either of Epheſus or any other place, when Paul ſent his firſt Epiſtle to him; for otherwiſe hee would have beene ſtiled, the firſt Biſhop of Epheſus in the Poſtſcript of the firſt Epiſtle, as well as of the ſecond, as is probable.

10. It would not ſtand with the Pompe and State of Biſhop, (eſpecially in our dayes) *to be commaunded and poſted up and downe, from place to place, in ſuch maner as Timothy was by Paul*, 1, Cor. 4, 7. Acts. 17, 14. 15. 1, Theſſ. 1, 3, 1, to 7. Acts. 19, 22, Phil. 3, 19. 2, Tim. 4, 9, 21, muchleſſe, *to Miniſter, to Paul, as Timothy did*, Acts. 19, 22, but leaſt of all, to *carry Paules Cloake, his Bookes, and Parchments after him, which Timothy is enjoyned to bring from Troas to Rome*, 2, Tim. 4, 13. An office which our proud Prelates would ſcorne to execute, though Paul himſelfe ſhould commaund them, as being incompatible with their Epiſcopall dignity: Timothy therefore being ſo much at Pauls beck, *as to be his Meſſenger, his Miniſter, his cloake carrier, and booke-bearer* (even when ſome ſay hee was the great Monarchicall Prelate of all Epheſus and Aſia) was certainly no Biſhop, at leaſtwiſe no ſuch Lordly Biſhop as thoſe of this age are.

That Timothy was not Biſhop of Epheſus.

2. *Secondly*. As all theſe ſeverall reaſons evidence Timothy to be no Biſhop, ſo in the next place, I ſhall manifeſt him to be no Biſhop at all of Epheſus, at leaſtwiſe not the firſt, or ſole Diocæſan Biſhop of that Citty, and ſo by conſequence, no Biſhop at all, if not of Epheſus; ſince no other Biſhopricke is aſſigned to him. The infallible verity whereof I ſhall thus demonſtrate.

1. *Firſt*, there is not one ſyllable in Scripture (wherein the Titles and actions of Timothy are frequently mentioned) which either directly, or by way of neceſſary conſequence, imply Timothy, to be either a Biſhop, or Biſhop of Epheſus; which Paul in his Epiſtles to Epheſus, and Timothy, and S. Luke in the Acts, would never have pretermitted, had Timothy beene a Biſhop of that famous Citty.

2. The Scripture makes no mention of Timothies being at Epheſus, or of his preaching there, ſave onely *that Paul beſought* (not commanded or ordered) *him to abide ſtill to Epheſus, whiles*

whiles hee went into Macedonia, that he might charge ſome that they teach no other Doctrine; neither give heed to fables, and endleſſe genealogies, which Miniſter queſtions rather then edefying, 1, Tim. 1, 3, 4, *and to give attendance to reading, to exhortation, to doctrine, till hee came thither himſelfe, which was but a ſhort time after,* 1, Tim. 4, 13, 14, 15. Paul therefore not inſtituting Timothy any Diocæſan Biſhop of Epheſus, but onely *beſeeching* (which was voluntary not commanding) him, *to abide there* { * *till his owne returne from Macedonia,* } *both to inſtruct the people, and to further himſelfe in his owne Studies*; not to reſide there during life; it is an unanſwerable argument, that he did not conſtitute him Biſhop of Epheſus, and ſome vainely hence inferre: See 1, Tim. 3, 14, 15.

* 1. Tim. 3. 14. c. 4. 13. *Gerſonius, Bucerus, De Gubernatione Eccleſiæ. p.* 502. *uſque* 507.

3. When Timothy was thus deſired to abide at Epheſus by Paul, *hee was* † *but newly entred into the Miniſtery*, as appeares by the 1, Tim. 1, 3, c. 3, 15, compared with Acts. 16, 1, 3, 9, 10, 11, 12, and by the 1, Tim. 4, 6, 10, 12, 13, 14. Now it is not probable, that Paul would conſtitute Timothy a Diocæſan Biſhop of all Epheſus, yea the very firſt Biſhop of that famous See, being but a youth, ſo ſoone as hee had ordained him to be a Miniſter: *and before hee knew how to behave himſelfe, in the houſe and Church of God, which then hee did not,* 1, Tim. 3, 15.

† *Vide Chytræum On a maſt. in Timotheum, & Gerſonium Bucerum: Diſſertat. De Guber. Eccleſiæ. p.* 506. 507.

4. *Aſſoone as Paul returned againe from Macedonia to Epheſus, hee ſent Timothy into Achaja, himſelfe ſtaying at Epheſus in Aſia for a ſeaſon,* Acts. 19, 22, to 40, *and from thence returned into Macedonia; and through it into Aſia, accompanied with Timotheus, and others*: Acts. 20, 1, to 7, after which wee never read that Timothy writ, came or returned to Epheſus. Now if Timothy had beene Biſhop of Epheſus, it is not probable that Paul upon his returne from Macedonia, *would have ſent him from Epheſus into Macedonia, to Corinth, Philippi, & other Churches there,* as he did Acts 19, 22, c. 20, 4, 5. 1 Cor. 14. 17, 2 Cor.

1, 19. Phil. 2, 19. 1, Theſ. 3, 1, 2 6, or that Timothy would have gone from his owne Epiſcopall See, into another Biſhops Dioces, and never returned to his owne Cure of Epheſus, (which for ought we read hee never did after his firſt departure thence) *contrary to Pauls owne direction to the Biſhops of Epheſus*, Acts. 20, 28.

5. Wee read, *that Paul ſent Timothy into Macedonia*, Acts. 19, 22. *to preach the Ghoſpell to the Church of God there; that he ſent him to the Church of Corinth to bring them in remembrance of his wayes which were in Chriſt, as hee taught everywhere, in every Church, and to worke the worke of the Lord*, 1, Cor. 4, 17, c. 16, 10, *and that hee accordingly preached Ieſus Chriſt the Sonne of God among them*, 2, Cor. 1, 19. That hee *likewiſe ſent him to the Church of Theſſalonica, to eſtabliſh and comfort them, concerning their faith*, 1, Theſſ. 3, 1, 2, 3, 4. *and after that to Philippi from Rome, that hee might know the State of the Philippians, hee having no man like minded, who would ſo naturally care for their ſtate as Timothy*. Phil. 2, 19, 20. But wee never read that Paul ſent him to Epheſus either to comfort, exhort, confirme, inſtruct them, or to know their State after his firſt departure thence; which he would queſtionleſſe have done, had hee beene their Biſhop, rather then thus have imployed him to other Churches. Timothy therefore was rather Biſhop of theſe Cities and Churches then of Epheſus.

6. As Timothy was ſent by Paul to the Churches of *Corinth, Philippi, and Theſſalonica, ſo hee joynes with Paul in his Epiſtles written to thoſe Churches, directed to them in both their names*: witneſſe 2, Cor. 1, 1, Phil. 1, 1. 1, Theſ. 1, 1, 2, Theſ. 1, 1, in which Epiſtles *Paul makes frequent of Timothy*: witneſſe 1, Cor. 4, 17, c. 16, 10. Phil. 2, 19. 1, Theſ. 3, 2, 6. Moreover *hee joynes with Paul in writings to the Coloſſians*: Col. 1, 1, and *Paul in his Epiſtle to the Romans*, c. 16, 21, *remembers his ſalutation by name to the Church and Saints of Rome*,

and

and in his *Epiſtle to the Hebrewes written by Timothy as his Scribe, hee makes mention of his delivery out of priſon by name*, Hebr. 13. 23. * But in the Epiſtle to the Epheſians, *written from Rome, long after Timothy was ſuppoſed to be made Biſhop of Epheſus*; Timothy neither joynes with Paul in the inditement or ſalutation, neither doth Paul ſo much as once name or mention him throughout that Epiſtle, as he doth in all the other Epiſtles to the Churches whether hee ſent him, and in every of his Epiſtles elſe to any Church, except in his Epiſtle to the Galathians. Timothy therefore doubtleſſe was not Biſhop of Epheſus at this ſeaſon; elſe he would have vouchſafed to have joyned with Paul in his Epiſtle to the Epheſians, as well as in his Epiſtles to other Churches; or Paul being his ſpeciall Friend and applauder, would have made ſome honorable mention and commendation of him to the Church of Epheſus, (his owne peculiar Dioces as ſome affirme,) as he doth in his Epiſtles to moſt other Churches, where he was never Biſhop. An unanſwerable argument in my opinion, that Timothy was never Biſhop of Epheſus, ſince there is no newes at all either from, or of, or to, or concerning him in Pauls Epiſtle to the Epheſians, of which hee is ſurmiſed, to be the firſt, ſole and genuine Biſhop. * Note well.

7. If Timothy were Biſhop of Epheſus when Paul writ his firſt Epiſtle to him, why then did *Paul himſelfe excommunicate Hymenus and Philetus, and deliver them unto Satan*, and not write to Timothy to excommunicate theſe Heretickes, and play the Biſhop in his owne Dioces, 1, Tim. 1, 20. yea why did *Paul himſelfe*, no Timothy, *lay hands upon the Diſciples, there ordained after ſuch time as he was Biſhop there*, Acts. 19, 1, 6, 7? Was it becauſe Timothy was a negligent, or impotent Biſhop, unwilling or unable to excommunicate Heretickes, or ſo ſlaine Miniſters? or in truth, becauſe he was no Biſhop then and there? Not the firſt of theſe, ſince

Timothy was neither negligent, nor impotent in his function: therefore the latter, he being then, no Bishop, nor yet exercising his Episcopall Jurisdiction there.

8. Had Timothy beene Bishop of Ephesus, when Paul wrot his first Epistle to him, no doubt *Paul when hee sent for the Elders of the Church of Ephesus, to Miletus to take his finall fare well of them, and made a solemne speech unto them*, charging them, *To take heed unto themselves and to the flock over the, which the Holy Ghost had made them Bishops, to feed the Church of God, which he had purchased with his owne blood*, and Acts. 20, 17, to 38, would have made some speciall mention of Timothy, and directed his speech more particularly to him by name, as being the Prime Bishop of that Church, to whom this charge did principally appertaine. But Paul in that speech of his, makes no particular mention at all of Timothy, neither directed hee any part of his speech to him, *he being none of the Elders of Ephesus sent for to Miletus, or any of that number whom the Holy-Ghost had made Bishops of that flock and Church: hee coming along with Paul out of Macedonia into Asia to Troas and Miletus*, Acts. 20, 3. 4, 5, &c. and so none of the number of Elders sent for and called from Ephesus to Miletus, to whom this speech of Paul was applyed. Therefore questionles hee was not then Bishop, muchlesse sole Bishop of Ephesus, as some groundlesly affirme, against this unanswerable text.

9. Paul himselfe, as hee sent Timothy *to Philippi, Troas, and other Churches, to instruct, confirme, comfort, and inquire of their estates*; so hee expresly writes to Timothy, 2, Tim. 4, 12, *that he had sent Tychicus unto Ephesus, for the selfesame purpose*. Which *Tychicus as hee did write the Epistle*

Epiſtle of Paul to the Epheſians from Rome, ſo Paul in that very Epiſtle of his to the Epheſians, c. 6, v. 21, 22, acquaintes them; *That Tychicus a beloved brother and faithfull Miniſter in the Lord, ſhould make knowne to them all things: whom* (ſaith he) *I have ſent unto you for the ſame purpoſe, that ye might know our affaires, and that he might comfort your hearts.* So that if there were any particular Dioceſan Biſhop of Epheſus inſtituted by Paul, this Tychicus (whom *Dorotheus* makes *one of the 70. Diſciples and Biſhop of Chalcedon in Bithinia*) was more like to be the man, then Timothy, as theſe two Scriptures evidence.

10. Paul himſelfe makes mention of *Elders in the Church of Epheſus RVLING WELL, and laboring in the word and doctrine, and ſo worthy of double Honor*, 1, Tim. 5, 17. Which *Elders* hee expreſly ſtiles, *Biſhops of Epheſus*, Acts. 20, 27, 28. Theſe therefore *being inſtituted Biſhops of Epheſus even by the Holy Ghoſt himſelfe, and ruling, feeding and taking the care, the overſight of that Church by his appointment*, queſtionleſſe Timothy at the ſelfeſame ſeaſon would not be Biſhop there.

3. Thirdly, As Timothy was neither a Biſhop, nor Biſhop of Epheſus; ſo muchleſſe was hee the firſt, or ſole Biſhop there, as the Poſtſcript of the ſecond Epiſtle to him in ſome late Coppies, tearmes him. Not the firſt Biſhop of Epheſus: For, *as that Church was firſt planted by S. Paul, who continued therefore a ſeaſon*: Acts. 18, 19, 20, c. 19, 1, to 41, c. 20, 17, to 38. 1, Cor. 15, 32, c. 16, 8. 2, Tim. 1, 18, and *after that for two yeares and three moneths ſpace together, diſputing dayly in the Schoole of one Tyrannus, ſo that all they who where in Aſia heard the Goſpell*, Acts. 19, 8, 9, 10. during

That Timothy was neither the ſole, nor the firſt Biſhop of Epheſus.

during which time of Paules residence there (*in all 3. Yeares*, Acts. 20, 31,) there needed no Bishop to governe and sway the Church, neither is it probable that any Diocesan Bishop was there constituted: So *the two first that Paul left behinde him at Ephesus at his first comming thither, to instruct that Church were Priscilla and Aquila*, Acts. 18, 18, 19. *during whose abode there, while Paul went from thence to Antioch, and over all the Countrie of Galatia and Phrygia, in order strengthning all the Disciples; a certaine Iew, named Apollos, borne at Alexandria, an eloquent man and mighty in the Scriptures came to Ephesus; Who being instructed in the way of the Lord, and fervent in the spirit, spake and taught diligently the things of the Lord; and began to speake boldly in the Lord: whom when Aquila and Priscilla had heard, they tooke him unto them, and expounded to him the way of God more perfectly*: Acts. 18, 22, to 27. So that *Aquila whom Paul left first at Ephesus before Timothy, and Apollos who thus preached there*, may with greater reason be stiled, the first Bishops of Ephesus, then Timothy; whom *Paul intreated to stay there onely at his last going into Macedonia*: Acts. 20, 1 *as* † *most accord*. Besides, we read, *that Paul at his second comming to Ephesus*, before Timothy was constituted Bishop thereof, *finding certaine Disciples there, about 12. in number, who were onely baptised into the baptisme of Iohn, and had not received the Holy Ghost since they believed, baptized them in the name of the Lord Iesus, and when hee had laid his hands upon them, the Holy Ghost came on them, and they spake with tongues, and prophecied*: Acts. 19, 1. to 18. *Which 12. abiding at Ephesus*, as is most probable, by Acts. 20, 17, 28, 29, to rule and instruct the Lords flocke in that Citty; may more properly

† *Bucerus De Gubernat. Eccles p. 506 usque 510. Cent. Magdeb. l. 2. c. 10. Col. 626.*

properly be termed, the first Bishops of the Ephesians, then Timothy, who as hee was not the first, *so muchlesse was hee the sole Bishop of that See; as is infallibly evident by* Acts. 20. 4, 5, 15, 17, 18, 28, 29. Where wee read, *that Paul returning through Macedonia in to Asia, to goe to Ierusalem, to the Feast of Pentecost, there accompanied him Gajus of Derbe, and Timotheus;* with others: (where Timothy reckoned to be of *Derbe*, not Ephesus) *All these going before to Troas accompanied Paul to Miletus; who from thence sent to Ephesus, and called to him the Elders of that Church to Miletus. And when they were come thither, hee said unto them. Yee know from the first day that I came into Asia, after what maner I have beene with you at all seasons &c. Take heed therefore unto yourselves, and to all the flock over which the Holy Ghost hath made YOV BISHOPS* (so the Greeke, yea the Latine and ancient English Translations truly render it) *to feed the Church of Christ, which hee hath purchased with his owne blood. &c.* from whence it is apparant.

First, That the Church of Ephesus at that time, *had not one but many Bishops, and that by the very institution of the Holy Ghost*: Therefore Timothy could not be sole Bishop there, by Pauls institution, in opposition to the holy Ghost.

Secondly, That these Bishops *knew from the first day that Paul came into Asia, after what maner he had been with them at all seasons*: and therefore, in all likelyhood, were appointed Bishops of Ephesus at the very first planting of that Church, before Timothy was setled Bishop: so that he was not the first Bishop there; but these rather, before, or as soone as he.

Thirdly, That Timothy was then neither Elder, nor Bishop of that Church at this time when Paul tooke his farewell of it; *hee comming with Paul out of Macedonia to Miletus, and being none of the Elders and Bishops sent for, from Ephesus, to*

whom alone Paul directed his speech : who had hee then beene sole or prime Bishop of that See, Paul would not have stiled the Elders which he sent for, *Bishops of that flocke*, at leastwise hee would have made some speciall mention of Timothy in this speech of his, and given him some speciall instructions for the instructing and governing of that Church : Or at least have honored Timothy so farre, as to have made him give this Episcopall charge. and instruction to the Elders and Bishops of his owne proper Church and Dioces, or to have enjoyned them in speciall maner to reverence, honor and yeild him all Canonicall obedience as their supreame Diocesan. All which Paul utterly neglects, or forgets to doe; or particularly to charge Timothy to take heed to or feed this flocke, hee being oft a Nonresident from it, as I have prooved. Yea, *making such hast to be at Hierusalem by the feast of Pentecost*, v. 16. that hee could not spare time to goe to Ephesus, hee needed not to haue sent for the Elders of Ephesus to Miletus to give them these instructions, since Timothy their Bishop was then present with him, to whom hee might and would no doubt have imparted them, without further trouble, hath hee then in truth beene Bishop of that Church. But this sending for these Elders in his hast, and stiling them *Bishops of that flocke*, &c. without any mention at all of Timothy, who was none of the Elders sent for to Ephesus, is an infallible evidence, that hee was neither Bishop, nor first or sole Bishop of that Citty. Adde wee to this, *that when Paul exhorted Timothy to abide at Ephesus, there were then in that Citty Elders, who did both rule well, and labor in the word and doctrine, and so were worthy double honor*, 1, Tim. 5, 1, 17, 19. Now these very Elders, as *Paul himselfe affirmes*, *were made BISHOPS of the Church of Ephesus by the Holy Ghost*, Acts. 20, 17, 28. Therefore Timothy could not be *the first*, *the sole Bishop of the Ephesians as the false Postscript of the second Epistle to him*, stiles him. Moreover; *it was the Apostles maner in those times to place* ‡ *many Bishops and Elders in every Church, not to constitute one Monarchicall Bishop over many* : witnesse Acts. 11, 30. c.

‡ *See Gerson. Bucerus, De Guber. Eccles. p.* 302. 303. 304.

30. c. 14, 23, c. 15, 2, 4, 6, 22, 13, c. 16, 4, c. 20, 17, 28. c. 21, 18, c. 22, 5. Phil. 1, 1. 1, Tim. 5, 17. 1, Pet. 5, 1, 2, 3, Tit. 1, 5, 7, Iam. 5, 14. Hebr, 13, 17. Acts. 13, 1, 2. 1. Cor. 14, 29, 30, 31, 32. 1. Thes. 5, 12, 15, Rom. 16, 3, 9, 12. Col. 1, 7, c. 4, 9, 12, 17. which testify, *that there were many Bishops and Elders both at Ierusalem, Corinth, Philippi, Rome, Thessalonica, Colosse, Ephesus, yea in all other Churches, in Crete and elsewhere, at one time, by which the Church of God was taught and joyntly governed, as by a common Councell of Bishops and Elders, as* g *Irenæus,* h *Ignatius,* i *Ambrose,* k *Hierome,* and l *other ancients* testifie. Hence m *Epiphanius & Eusebius* testify, *that Paul and Peter were joynt Bishops of Rome at the same time; &* n *Tertullian* writing of the Church-governors in his age, saith; *Præsident nobis probati Seniores, &c. that approoved Elders* (not one Diocæsan Bishop) *were Presidents over every severall Christian Congregation*; and in his booke *de Corona Militis*, hee affirmes the same. Since therefore the Apostles themselves ordained many Elders and Bishops in every Citty and in Ephesus too, it is neither possible, nor probable, that Timothy alone should be constituted sole Bishop of Ephesus. Finally it is recorded by ‡ *Irenæus,* p *Eusebius,* q *Nicephorus* r *Metraphrastes,* ſ *Hierome,* t *Chytræus,* u *Baronius,* * *and many others* quoted to my hand by *Gerſonius Bucerus*: *Diſſertatio De Gubernatione Eccleſiæ p. 520. to 526. That S. Iohn the beloved Apoſtle after the Councell held at Hieruſalem Acts. 15. reſorted to Epheſus reſiding, governing, and inſtructing that Church which Paul had planted, after Pauls departure thence, with the Churches in Aſia thereunto adjoyning, even till Trajanes dayes; and that though he were baniſhed thence by Domitian for a ſeaſon, yet after his exile hee returned thither againe, writing an Epiſtle to that Church during the time of his baniſhment,* Revel. 2. 1. *which hee names before all the other Churches of Aſia.* If S. Iohn then kept his reſidence at Epheſus, and ruled that Church by his Apoſtolicall power, even till Trajanes dayes; how could Timothy be ſole Biſhop and Superintendent there? there being no need of a Biſhop, where an Apoſtle was preſent and reſident to governe,

g *Contra hæreſ. l. 4. c. 43 and l. 3. c. 2.*
h *Epiſt. 5. 6. 7. 8.*
i *Com. in Phil. 1. 1. 1. Tit. 1. 5. 7.*
k *In Ephes. 4.*
l *Sedulius in Tit. 1. 5.*
m *Contra Hæreſes l. 1. Hæreſ. 27. col. 88. 89.*
Eccleſ. Hiſt. l. 3. c. 31.
n *Apologia contra Gentes c. 39.*
‡ *Adverſ. Hær. l. 3. c. 3*
p *Eccl. Hiſt. l. 3, c. 23.*
q *Eccl. Hiſt. l. 2. 42. 44. 46.*
r *In Lipom. De vitis Sanct. l. 1. de Iohanne.*
ſ *Catal. Scripe. Eccl. Iohannes.*
t *Onomaſt. in Ioan.*
u *Annal. Tom. 1. * Auguſt. Epiſt. 86.*

by whose divine superior authority and presence all Episcopall Iurisdiction was suspended. To close up this particular point; * *Bucolcerus*, x. *Fasciculus Temporum, the* y *Centuary writers*, and z *some others record that Timothy survived S. Iohn, living till about the yeare of Christ* 108. *and was then martyred in the third persecution under Trajan, or under Nero, or Domitian.* If this were true, and that Timothy continued Bishop of Ephesus till his death, as the Patriotes of our Prelates affirme, then by their owne doctrine, it will necessarily follow, *that Timothy was the Angel of the Church of Ephesus* (which they interpret to be the *Bishop of that Sea*) *to whom S. Iohn writes.* Rev. 2. 1. 5. charging him *that hee had left his first love*; and therefore admonished him, *to remember whence hee was fallen, to repent, and doe the first workes &c.* But it is not credible, nor probable, that Timothy a man so pious, so laborious, so vigilant, and so much applauded by Paul in most of his Epistles, should be this backsliding Angell of the Church of Ephesus, (which the contents of *our authorized Bibles*, to omit all *b other Commentators*,) of the last translation, affirme, *to bee the Ministers* (not the Bishop) *of that Church*, as some Apostatizing Prelates glosse it,) therefore from thence, and all other the premises, I may now safely conclude, that Timothy was not a Bishop, nor yet the first, sole, Diocesan Bishop of Ephesus, as our Prelates groundlelly affirme; whose allegations to the contrary I shall next propose and refell, that so the truth may be more perspicuous.

* *Chronol. Isag.*
x *De Timotheo.*
y *Cent. 1. l 2. c. 10. col. 626.*
z *Niceph l. 3. c. 71. Vincentius Spec. Hist. l. 38. c. 10.*
b *Beda in Apoc. 1. and 2. Aretas in Apocal. 2. & 3. Ambros. Ausbert in Apoc. l. 2. & Primasius in Apoc. 2. Brightman. Gersonius Bucerus De Guber. Eccl. p. 205. 393 408. 419. 422. 433. usque 466. 472. 484. 485.*
c *Preface to the Treatise of the Sabbath. Bishop Downham in his consecration sermon.*

Object. 1. The first allegation to proove Timothy a Bishop, when Paul writ the first Epistle to him, *is the Postscript of the second Epistle*, which runns thus; *the second Epistle unto Timothius, ordained the first Bishop of the Church of the Ephesians, was written from Rome, when Paul was brought before Nero the second time.* Hence c *Bishop White and others*, conclude Timothy to be a Bishop.

An-

Answer. To which I answer; *First*, that this Postscript is no Scripture, (& all others as in † *M. Perkins* workes is prooved at large) no part of the Epistle, no Appendix of S. Paules, but a private observation, annexed to it, by some Scribe or other after the Epistle written without any divine inspiration; as the words themselves demonstrate; *The SECOND Epistle unto Timotheus ordained the first Bishop of the Church of the Ephesians, was written from Rome, when Paul was brought before Nero the second time.* Where observe; First, that this Postscript is written not in the name of Paul, *but of some third person* as the whole frame of it Demonstrates.

† *comment. on Gal. 6. p. 497. 498. 499.*

Secondly, that this Postscript is no direction given by Paul to Timothy as the words (*the second Epistle unto Timotheus, ordained the first Bishop of the Church of the Ephesians, was written &c.*) evidence, but a direction of some Notary or * *Commentator* to the Reader, who here speakes both of Paul and Timothy in the third person.

* *Perchance Theodoret. the first in whom I finde any Postscripts. 430. yeares after Christ.*

Thirdly, The words *WAS WRITTEN &c.* in the preter imperfect tense, shewes this postscript to be a meere addition of some Scribe or Expositor, some good space after the Epistle written; not of Paul himselfe, at the time when he writt it; all the Postscripts of his other Epistles, appearing manifestly not to bee his, by the same reason.

Fourthly, It is here called, *the second Epistle unto Timotheus*, in relation to the *first*; and the first Epistle to him, written many yeares before it, is likewise stiled, in the Postscript of it, *The first to Timothy* with reference to the second. As therefore the Postscript of the first Epistle was certainly added by some Notary after the second Epistle written, since it is called the first in relation to it: so no doubt the Postscript of the second Epistle was annexed to it after the first Epistle, and it was transcribed and bound up together, by the same party that added the Postscript

script to the first; the Postscript stiling them thus the 1. and 2. in regard of their mutuall relation one to the other; after they were both conjoyned, and the New Testament and Paules Epistles, digested into that order and method, wherein now they are placed, both in manuscripts and printed Coppies.

*See Master Perkins comment. on Gal. 6. p. 497. 498. 499. when this is largely prooved.

Fifthly, It is very unlikely, that Paul would make such a Postscript as this. For as these words (*was written from Rome, when Paul was brought before Nero the 2. time*) found not of Paules language but some others; so the second Epistle unto Timotheus *ordained the first Bishop of the Church of the Ephesians*, savour not of his inditing; who never in any of his Epistles to him or others stiles him a Bishop, much lesse *ordained the first Bishop of the Church of the Ephesians*, neither would he have made such a description of Timothy as this, to Timothy himselfe.

* Comment. on Gal. 6 p. 497. 498. 499.

†See Tripart. Hist. l. 11 c. 3. Theodoret. Eccl. Hist. l. 4. c. 7. the Title of the Chapter. Socrates. Eccles. Hist. l. 7. c. 3. Nicephorus. Eccl. hist. l. 14. c. 11. (the first who stile it Pacatiana) and those who have lately commēted on, and written against this Postscript.

Sixtly, *None of the other Apostles have any Postscripts added to any of their Epistles*; it is likely therefore that Paul guided by the same Spirit, added none to all, or any of his, but that they * were added by some other, who either transcribed and collected his Epistles together, or commented on them; as were the severall Titles both before and over his severall Epistles, and the contents before each Chapter, both in manuscripts, and printed Copyes.

Seaventhly, It is apparant, that the Postscripts of many, of Paules Epistles are forged and false, as * *M. Perkins* workes prooves them; and that the Postscript of the first Epistle was written not onely after the second penned, but likewise three hundred yeares after Christ or more. For it runns thus. *The first to Timothy was written from Laodicea, which is the cheifest City of Phrygia Pacatiana.* For Phrygia was not surnamed *Pacatiana* (as † *divers affirme by any Historians and Geographers,*) *till at least*

Surius Conc. Can. 1. p. 453. Tom. 2. 2. p. 11. 12. 221. 438. 461. 479. 480. 483. 488 413. 499. 503. 505. 520. 553. 580. 589. 599. 601. Carolus Sigonius de occidentali Imperio l. 3. p. 90.

three

three hundred yeares after Christ; from one Pacatius, a Generall, as is conceived, who subdued it. Since therefore it was not ſo ſtiled till ~~two~~ three hundred yeares after Christ, this Poſtſcript muſt needs be added after that time; and ſo in all likelyhood the Poſtſcript of the ſecond Epiſtle too, being both made by the ſame author, at the ſame time; and the firſt, firſt both in time and order, as is moſt probable, neither would Paul doubtleſſe make ſuch a Poſtſcript to tell Timothy *that Laodicea, was the cheifeſt Citty of Phrygia Pacatiana*, it being ſo neere to Epheſus, and as well knowne to Timothy as to Paul. Who as * *the Rhemiſts and Baronius confeſſe was never at Laodicea*, which they proove by Gal. 2. 1. and ſo this Poſtſcript is but a meere falſe~~hood~~. ~~forgerie~~.

* *Maſter Perkins Commentar. on Gal. 6. p. 497. 499. 499.*

Eigthly, This Poſtſcript is directly contrary to the very preface and body of the Epiſtle, written no doubt by Paul; which as it expreſly ſtyles Timothy *an Euangeliſt*, not a Biſhop; *exhorting him to make full proofe of his Miniſtery*; not of his Biſhopricke. c. 4. v, 5. So Paul therein, and in the firſt Epiſtle, ever termes him, *his dearly beloved Sonne.* 2. Tim. 1. 2. c. 2. 1. 1. Tim. 1. 2. 18. A man of God: 1. Tim. 6. 11. 2. Tim. 3. 17. not a Biſhop: and in the 2. Tim. 4. 12. but a little above the Poſtſcript, Paul writes expreſly to him, *that hee had ſent Tychicus to Epheſus to know their affaires, comfort their hearts, and make knowne to them all things. Hee being a beloved brother and faithfull Miniſter in the Lord* Epheſ. 6. 21. 22. and neither Timothy his Curate and underling, muchleſſe his Succeſſor at Epheſus, as is probable.

Ninthly, This Poſtſcript is directly contradictory to many fore-alleadged Scriptures, which proove Timothy to be no Biſhop, muchleſſe the firſt or ſole Biſhop of the Church of the Epheſians; therefore not to be beleeved. See Acts. 20. 28.

Thenthly

Tenthly, The Postscript itselfe, but especially the clause of it, (*ordained the first Bishop of the Ephesians*) whereon this objection is grounded, is but a late addition, not extant in any of the Fathers workes who have commented on this Epistle, (except *Oecumenius*, who lived 1050. yeares after Christ; the first in whom this clause of the Postscript is found) nor in the most ancient best, *Greeke*, *Latine*, *Arabick*, *English*, *or other Copyes and Translations*, *whither manuscript*, *or printed*; therefore to be rejected, as counterfeit coyne.

Eleventhly, [d] *Eusebius*, writes, *that Timothy* WAS REPORTED TO BE (not that he verily was) *the first Bishop of Ephesus*, therefore this Postscript either was not in being in his age, or else it had no more credit then a bare report, not sufficient to resolve that Timothy was undoubtedly and of a truth Bishop of Ephesus: The first who makes mention of any of these Postscripts is *Theodoret 430. yeares after Christ*, who perchance then added them to Paules Epistles; but in his Postscripts this clause (*ordained the the first Bishop of the Ephesians*, With that of Titus, *ordained the first Bishop of the Church of the Cretians*) cannot be found.

d Eccles. Hist. l. 3. c. 4. as Meredith Hammer an English Bishop, English it, in his English translation of Eusebius.

Secondly, admit this Postscript true, and authenticall, that Timothy was Bishop of Ephesus when this second Epistle was written, being but a [e] *little before Paules death*, yet this is no good proofe. that hee was Bishop of Ephesus, when the first Epistle was penned, being some 10. or 12. yeares before, as most conjecture; for if it be a good argument; that Timothy was Bishop of Ephesus, when the second Epistle was written to him, because the Postscript of it onely stiles him so: it is as good or a better argument for me to say; that Timothy was no Bishop of Ephesus, when the first Epistle was directd to him, because

e 2. Tim. 4. 6. 7. 8. 9. with all Expositors on this Epistle and the Postscript of it if of any force or truth

becauſe neither the body nor Poſtſcript of that Epiſtle; nor any other Scripture whatſoever, ſtiles him, either a Biſhop, or Biſhop of Epheſus, *though hee* * *was reſident at Epheſus, when the firſt Epiſtle was written to him*; ‡ *but not when the ſecond was ſent him*; and ſo ſhould much more have beene ſtiled a Biſhop, in the firſt Epiſtle and Poſtſcript, then in the ſecond. Now all the Prelates and Papiſts arguments, by which they would proove Timothy a Biſhop, are drawen from his firſt Epiſtle, not his ſecond, the Poſtſcript therefore of his ſecond Epiſtle is no argument to proove, that he was a Biſhop when the firſt Epiſtle was written: for why then ſhould not the Poſtſcript of the firſt Epiſtle ſtile him a Biſhop as wel as the ſecond? yea, rather then the ſecond? ſince the firſt hath much matter in it, both concerning the offices and qualities of a Biſhop, the ſecond very little, or nothing, ſave onely of *f diligent and conſtant preaching in ſeaſon and out of ſeaſon*; which belongs indifferently to all Biſhops and Miniſters, and is ſo farre from being proper and peculiar to Biſhops in theſe dayes, that it is hardly common to or with any of them; Rare to moſt of them, and altogether improper to ſome of them, who *g like the dunſticall Biſhop of Dunkeled, thinke it no part of their Epiſcopall office, and that they were never ſo much as ordained to preach, but rather to ſit mute and domineere like Lords, and that preaching belongs onely to Curats, and inferior Miniſters, not to Lordly Prelates*, who ſeldome climbe now into a Pulpit above once a yeare, whereas Chryſoſtome, Auguſtine, Ambroſe, Cyrill, Hooper and other Biſhops anciently preached once at leaſt every day.

* 1. Tim. 1. 3. 4.
‡ 2. Tim. 4. 12. Epheſ. 6. 21. 22.
f 2. Tim. 4. 1. 2.
g Fox Acts & Monuments pag. 1153. Nicolaus De Clemangijs de corrupto Eccl. Statu c. 14. 15. 16. 17. 18. 19. Biſhop Latymers Sermon of the plough.

Obj. 2. The ſecond allegation is this; that *Paul deſcribes to Timothy the office, qualities, carriage, and duties of a Biſhop, inſtructing him how to demeane himſelfe in that office*, 1. Tim. 3. 4. and 5. Therefore hee was a Biſhop.

See the Rhemiſts in their Preface to this Epiſtle.

Anſw. 1. To this I anſwer: firſt, that *Paul by a Biſhop in this Epiſtle meanes no Diocæſan Biſhop in dignity and*

h Hierom, Ambrose, Chrysostome, Sedulius, Primasius, Theodoret, Theophylact, Remigius, Rabanus, Maurus, Anselmus, Oecumenius, Alensis, Lombard, Bruno with all late Expositors on 1. Tim. 3. Phil. 1. 1. Tit. 1, 5. 7. Acts, 20. 17. 28. and Master Cartwright, in his Answer to the Rhemists Preface.

degree above a Presbyter, but onely such a Bishop as was equall, the same, and no wayes different from an Elder; as all the h *Fathers and most moderne Expositors on this and other texts accord.* Such a Bishop I acknowledge Timothy to be, and so this instruction to him implyes; but that hee was a Diocæsan Bishop, superior in dignity to a Presbyter, this text and argument cannot evince.

Secondly, Admit it meant of a Diocæsan Bishop, yet it followes not thence, that Timothy was such a one: this *Epistle being written rather to instruct others then Timothy*, who was so well tutered before, both by his grand mother, *Lois and Paul*, 1. Tim. 6. 12. 20. c. 4. 6. 14. 16. 2. Tim. 1. 5. 6. 13. 14. c. 2. 2. c. 3. 10. 14. 15. *rather, for a patterne of the qualification and duety of Ministers; to direct the Church in all future ages, then to informe Timothy at that time: whence in both these Epistles there are some predictions of the Apostacy and degeneracy of the last times*; more necessary for *others then Timothy to know*, 1. Tim. 5. 24. 25. c. 6. 15. c. 4. 1. to 7. 2. Tim. 3. 1. to 10.

i Non solum Timotheum sed Somnem per hoc admonet Episcopum: Oecumenius in 1. Tim. 5. 1. k 2. Tim. 3. 16. 1 Tim. 6. 1. to 21.

Thirdly, there is in the same chapter instructions given, *concerning Deacons, Widdowes, and others*; yet Timothy was neither Deacon nor Widdow; which being necessary for the Church of God, and for Timothy also to know, as hee was an Euangelist, a fellow-helper and assistant of Paul in his Ministeriall and Apostolicall function, and as his delegate to order and regulate the Church accordingly, argue him to be no more a Bishop, as is surmised; then that every *Minister and Christian for* k *whose instruction and direction this Epistle was written as well as for Timothies* are Bishops; or then any Archbishops, or Bishops instructions to their Archdeacons, Vicars Generalls, Chauncellers or Officials for Ecclesiasticall affaires, or Visitations, argue them to be Archbishops or Bishops.

Fourthly

Fourthly, We read of divers bookes, concerning the office and regiment of Kings, of Magiſtrates, and Captaines dedicated to young Princes, and others who were neither Kings, Magiſtrates, nor Captaines; of diverſe tractates concerning Biſhops, inſcribed to ſuch who were no Biſhops; yet the dedicating of ſuch Treatiſes to them, did neither conſtitute or neceſſarily imply them to be Kings, Magiſtrates, Captaines, Biſhops. Why then ſhould this Epiſtle to Timothy, wherein are ſome things concerning the office, qualities, and duties of a Biſhop, proove him convincingly to be ſuch a one.

Obj. 3. The third evidence to proove Timothy a Biſhop, is taken from the 1. Tim. 5. 22. Where hee is enjoyned to lay *hands ſuddenly on no man*; that is, to ordaine no man ſuddenly, a Miniſter. Therefore certainly, hee was a Biſhop, becauſe none but Biſhops have power to ordaine Miniſters.

Anſw. 1. I anſwer firſt, that the laying on of hands hath divers ſignifications in Scripture. Sometimes, it is taken *for an apprehenſion of another, as a Malefactor to puniſh, or bring him to judgement for his offences*, Exod. 24. 11. Eſther 8. 7. Gen. 37. 22. Exod. 6. 13. Nehem. 13. 1. Luke. 21. 22. in which ſence it may be well taken here, as the proceeding verſes evidence. Sometimes it is uſed for *reconciliation of perſons at variance*, Iob. 9. 33. Sometimes for *benediction* or bleſſing of *another*, Matth. 9. 15. Sometimes for *curing and healing*, Mark. 5. 23. Math. 19. 18. Mark. 6. 5. Luke. 4. 40. Sometimes for *confirmation*, as many affirme, Acts, 8. 17. 18. 19. Sometimes for *ordination*, as Acts. 6, 6 cap. 8, 17. 11. cap. 13. 3. 1. Timoth. 4. 14. 2. Timoth. 1. 6. Acts. 19. 6. In which of theſe ſences it is here meant is † *not certainely reſolved*, and ſo no inference can be infallibly raiſed thence.

† *Divus Baſilius ita interpretatus eſt, quaſi nihil hujus capitis ad ordinationem pertineat. Oecumenius, in* 1. *Tim.* 5. 22.

Secondly, Admit it is meant of ordination, as moſt conceive it; yet that prooves not Timothy to be a Biſhop, ſince not onely *Apoſtles, Euangeliſts, and the Apoſtles fellow-helpers had power of ordination, as they were ſuch*, Act. 1, 22, 25, 26. c. 6, 6, c. 8, 17, 18, c. 13, 1, 2, 3. c. 14 23, c. 19, 6. Tit. 1, 5. 2, Tim. 1. 6. but even *Preſbyters themſelves*: Acts. 9, 17. c. 13, 1, 2, 3. c. 14, 23. 1. Tim. 4. 14. and Timothy might exerciſe this power in all or either of theſe reſpects, not as a Biſhop; which for ought appeares hee never was; neither read wee in Scripture that ordination belongs of right to Biſhops, as Biſhops; muchleſſe, that it is appropriated unto them.

Obj. 4. The fourth objection to proove Timothy a Biſhop, is this; *that hee is commaunded to rebuke ſuch as ſinned openly before all men, that others might feare*, 1, Tim. 5, 20. Therefore hee was a Biſhop.

Anſw. 1. I anſwere, that the argument is an inconſequent.

Firſt, Becauſe hee might doe this as an Euangeliſt, or as Paules aſſociate or ſubſtitute, by vertue of his Apoſtolicall authority, not of his owne Epiſcopall Iuriſdiction, as Biſhops Officials, Chauncellors and Vicars Generall, rebuke, correct and viſit others, not in their owne names, or by their owne authorities, but their Lords.

Secondly, Hee might doe this as a Miniſter, *every Miniſter having power ſufficient in the publike Miniſtery of the word, openly to rebuke all ſinnes and ſinners*, Iſay. 5, 8. 1, 2. Tim. 4, 2, 3. Tit. 1, 13, c. 2, 15. Marke. 6, 18, 19, 20. 2, Sam. 12, 7.

Thirdly, Hee might doe this as a private Chriſtian; every Chriſtian being enjoyned *in any caſe to rebuke his neighbour, and not to ſuffer ſinne upon him*: Levit. 19. 17. Prov. 9, 8. Eccleſ. 9, 5. *and ſo is every Magiſtrate to doe*, Nehem. 13. 11. to 31. Pſal.

Pſal. 141. 5. This therefore is no argument of any Epiſcopall Juriſdiction; the rather, becauſe this rebuke was to be *publikely in the Church before all*, not in a private Chamber or Conſiſtory Court, (as all Expoſitors accord) in which our Biſhops pronounce their Cenſures.

Obj. 5. The fift argument to proove Timothy a Biſhop, is the 1 Tim. 5, 19. *Againſt an Elder receive not an accuſation, but before two or three witneſſes.* Hee had power to receive an accuſation againſt Miniſters, that ſo hee might correct them; therefore hee was a Biſhop.

Anſw. 1. I anſwer firſt, that this is a meere *Non ſequitur.*

For 1. Hee might have this power, to receive ſuch accuſations as an Euangeliſt, and Paules Coadjutor.

Secondly, As Paules Delegate or Officiall; as our Biſhops Officialls, Vicars and Chauncellors now exerciſe Epiſcopall Iuriſdiction under them; as their ſubſtitutes onely, not by any inherent Epiſcopall dignity or authority in themſelves.

Thirdly, Hee might doe it by the appointement and mutuall conſent of the people, *who had power in all caſes of difference, to conſtitute any man a Iudge, though no Biſhop*, 1. Cor. 6, 1, to 7.

Fourthly, Hee might doe it onely as an Elder; *Elders having power to rule well*, 1. Tim. 5. 17. and ſo by conſequence, to receive *accuſations*, *and to correct delinquents by reproofes or Eccleſiaſticall Cenſures, with the conſent of the Congregation*, 1, Cor. 5, 4, 5. 11, 12, c. 6, 1, to 7. Gal. 6, 1. 2. Theſſal. 3. 14, 15.

Fifthly, I had alſo oft added, that hee might have done it as an Eccleſiaſticall Commiſſioner, but that I conſidered; that hee

† Conference at Hampton Court. p. 89. 90. Mervini Celsæ Commissionis Anatomia. Fullers argument. 1607 The Petition of Greivances 7. Iacobi.

was not so much as *to receive an accusation, against an Elder but under two or three witnesses at least*, first examined; and *our Ecclesiasticall Commissioners and Bishops are so farre* from this divine Apostolicall precept, by which they would proove Timothy, and themselves to be Bishops *Iure divino, that they will pursevante, silence, suspend, imprison Ministers and Elders and put them to selfe accusing oathes and upon every jealosie, suspition, and private accusation of any drunkard, rascall or without two or three witnesses or accusers, first examined against them, and brought face to face.* A direct proofe, that neither they nor their proceedings are *Iure divino.*

m Chrysost. Theodoret. Theophilact. Oecumenius, and other on this text. The Brethren of London in King Henry the 8. his dayes in their Letter to Thomas Philips. Fox Acts and Monuments. p. 951.

Answ. 2. Secondly, I answer, that by *Elder* in this text, (as *many conceive*) is not meant a Presbyter, or Minister, *but an ancient man*, as it is taken in the *first verse of the chapter*: so as it prooves not, that Timothy had any Ecclesiasticall Jurisdiction over the Elders that were Ministers of Ephesus, *who ruled that Church*, v. 17. and *were the Bishops of it*, Acts. 20. 28. Where Paul enjoynes them, *to take heed to themselves*; as having no Superintendent paramount them; not giving Timothy any charge to take heed to them.

Thirdly, Admit these Elders were Ministers, yet Timothy had no judiciary power over them, to suspend or correct them: since v. 1. hee is expresly enjoyned, *not to rebuke an Elder, but intreat him as a Father*: which is farre from giving him any such Episcopall Iurisdiction over them as our Bishops now exercise and usurpe; using godly Ministers and raking them, rather like dogs and ~~and~~ scullions, then Elders.

Fourthly, The words are not; that hee should not excommunicate, suspend, convent or censure an Elder, but *that hee should not receive an accusation against him, but before two or three witnesses.* Now to condemne or censure, is one thing, to receive an accusation, another. The first not but a Iudge or

or cheife officer can doe; the second, every regiſter, clerke, informer, or under officer; Yea, *every private Chriſtian is capable to receive an accuſation, and every ordinary Miniſter too, againſt another ſuperior to him in age, eſtate, or place, either privately to admoniſh him, that is accuſed, of his fault, or to reproove him for it; or to counſell him how to repent and redreſſe it; or to comfort him if hee be dejected with it, or to informe againſt him to the Magiſtrate, or whole Congregation, or to pray to God for his amendement.* Math. 18. 15. 16. 17. Levit. 19. 7. Gal. 6. 1. 2. Theſſ. 3. 14. 15. 1. Tim. 5. 20. 24. Tit. 1. 10. to 14. 2. Iohan. 10. 11. Iud. 22. 23. which well expound this text.

Fifthly, The true meaninge of this text is this, that Timothy and other Chriſtians of what quality ſoever, eſpecially Miniſters, ſhould not lightly receive or beleeve any ill report, cheifly of an Elder or Miniſter, without ſufficient teſtimony of the truth thereof by two of three able witneſſes; as will plainely appeare by paralelling it with Pſal. 15. 3. Numb. 35. 30. Deut. 17. 6. c. 19. 15. Hebr. 10. 28. and with Math. 18. 15. 16. 17. where our Saviour ſaith thus: *Moreover, if thy brother ſhall treſpas againſt thee, goe and tell him his fault betweene him and thee alone: if hee ſhall heare thee, thou haſt gained thy brother*: But *if hee will not heare thee, then take with thee two or three more, that in the mouth of two or three witneſſes, every word may be eſtabliſhed; and if hee ſhall neglect to heare them, tell it to the Church, and if hee neglect to heare the Church, let him be unto thee as an heathen man and publican.* A perfect Commentary on this text of Paul, and a direct cenſure of our Biſhops ex officio, oathes, and proceedings by the parties owne ſelfe-accuſing oath, and anſwere without or before witneſſes produced.

6. This

6. This text (admitt it gives power to Timothy to take accusations against an Elder before two or three witnesses;) yet it excludes not the other Elders of Ephesus from having like power with him; it gives him not any sole power to heare and determine complaints without the other Elders assistance or consent, *but together with them*, Math. 18, 19. 1, Tim. 5, 17. Acts. 20, 28. Hence the *fourth Councell of Carthage*, Can. 23. and after it *Gratian. Caus. 15. Quæst. 7. Cap. Nullus*, Decree, *That a Bishop should heare no mans cause without the presence of his Clerkes; and that the sentence of the Bishop should be void, unlesse it were confirmed with the presence of the Clergy*: yea, *Gratian* in that place prooves out of the *Councels of Hispalis*, *Agatha the first*, *Carthage the second and fourth. Gregory*, (whose words and Canons hee recites at large) *that a Minister*, *Presbyter*, *or Deacon cannot be punished*, *or deprived by the Bishop alone*, *but by a Synode or Councell*, *and that the Bishop cannot heare or determine the causes of Cleargy men alone*, *without associating the Elders*, *of the Church*, *or other adjoyning* Bishops, *with him*; for which *cause* † *many ancient Councels* decreed, *that there should be two Councels kept*, *in each Province every yeare*, *to heare and determine all Ecclesiasticall causes and controversies*. This text therefore prooves nothing for Timothies Ecclesiasticall or Episcopall Jurisdiction, *being written rather for the Churches*, *and Ministers future*, *then Timothies present instruction*, as [n] *Gerson* and *Bucerus* rightly observes. Finally learned [o] *Doctor Whitaker* hath long since assoyled this objection in these words: *That Timothy is commaunded not rashly to admit an accusation against an Elder*, *this prooves not that Timothy had power or dominion over Elders. For according to the Apostles minde*, *to receive an accusation*, *is to bring a crime to the Church*,

† *Concilium Antiochenū*, *Can* 20. *Gratian. Distinct.* 18. *Conc. Africanum*, *Can.* 18. *Chalcedonense. Can.* 19. *Nicænū. Can.* 5. *Toletanum*, 3. *Can.* 18. *Synodus Francica*, *Anno.* 742. *Conc. Meldense*, *Can.* 32. *with many more.*

[n] *Dissertatio de Guber. Ecclesiæ p.* 506. 507. 508.

[o] *Controv.* 4. *Quæst.* 1 c. 2. *Sect.* 16.

Church, to bring the guilty perſon into Iudgement, openly to reproove, which not onely Superiors may doe, but alſo æquals and inferiors. In the Roman Republike Knights did judge not onely the people, but alſo the Senators, and Patricij. And certainly it ſeemes not that Timothy had ſuch a Conſiſtory or Court, as was afterwards appointed to Biſhops in the Church. What this authority was, may be underſtood by that which followes; Thoſe that ſinne rebuke before all, which æquals alſo may doe. Thus Biſhops heretofore, if any Elder or Biſhop had an ill report, referred it to the Eccleſiaſticall Senate or Synod, and condemned him, if hee ſeemed worthy by a publike judgement, that is, they did either ſuſpend, excommunicate or remoove him. The Biſhop condemned nocent Elders and Deacons, not with his owne authority alone, but with the judgement of the Church and Clergy. Thoſe who where thus condemned, might lawfully appeale to the Metropolitan; but hee could not preſently alone determine, what ſeemed good to him, but permitted the Synod to give ſentence, and what the Synod decreed was ratified. The ſame anſwer *Martyn Eucer, De vi & uſu. S. Miniſterij, Doctor Andrew Willet Synopſis Papiſmi. Cont. 5. Gen. Queſt. 3. part. 3. in the Appendix*, and *Gerſonius Bucerus De Gubernat. Eccleſiæ* * *pag. 300. to 398.* (where this objection is moſt fully cleared by Councels, Fathers, and other authors teſtimonies) give unto this place: ſo that it makes no proofe at all, that Timothy was a Biſhop. So as from all theſe premiſes I may ſafely conclude, that Timothy was neither a Biſhop, nor Biſhop of Epheſus, nor firſt, nor ſole Biſhop of that See, as many overconfidently, and erroniouſly affirme.

* *Vide pag.* 490. *uſque* 524.

Obj. 6. If any in the sixt place object, that ‡ *diverse of the ancient Fathers, as Dionysius Areopagita, Hierome, Ambrose, Dorotheus, Theodoret, Chrysostome, Epiphanius, Eusebius, Gregorie the great, Policrates, Occumenius, Primasius, Isidor Hispalensis, Beda, Anselme, Rabanus Maurus, with many moderne writers affirme Timothy to be Bishop and first Bishop of the Ephesians*, therefore hee was so.

‡ *See Gersonius Eucerus p.518.519. p Eccles.hist. l.3.c.4. as Meredith Hamner, a Bishop English heth it.*

Answ. 1. I answer first, that as some of these Fathers are spurious, and not to be credited, so many of their testimonies are ambiguous, if not contradictory. *p Eusebius* writes, *that Timothy IS REPORTED to be the first Bishop of Ephesus, and Titus of the Churches of Creta*: which is rather a deniall then an affirmation that hee was Bishop there in truth. * *Theodoret, and Beda* affirme him, to *be Bishop of all Asia, not of Ephesus onely, and so an Archbishop rather then a Bishop.* Their Testimonies therefore being so discrepant and dubious, are of no validity.

* *In 1. Tim. 3.*

‡ *See Doctor Raynolds conference, with Hart. p. 213.*

q Defensor Pacis, pars. 2.c.16. Vlricus Velenus, Petrus non venisse Romam, neque illic passus est. r Senatus Consultus Franciæ contra abusus Paparum. 162.to172. s Doctor Raynolds conference with Hart.c. 6. Divis. 3. p.210.to 218. Balæus in Act. Rom. Pontif. l. 1. Præfation. Christopher at Rome.

Secondly, ‡ *Many of the Fathers affirme Peter to have beene Bishop of Rome, and to have continued Bishop there for divers yeares*, yet *q Marsilius Patavinus, r Carolus Molinæus, with sundry s other late Protestant writers*, both forraigne and domestique, affirme, and substantially proove by Scripture and reasons; *that Peter was never at Rome, nor yet Bishop thereof.* As therefore their bare authorities are no sufficient argument, to proove Peter Bishop of Rome, so neither are they sufficient to evince Timothy Bishop of Ephesus.

Thirdly, These Fathers affirme not Timothy to be sole Bishop of Ephesus, or to be Diocæsan Bishop, or such a Bishop as is superior to a Presbyter in Jurisdiction or degree; the thing which ought to be prooved; and if they affirmed any such thing, yet seeing the fore-alleadged Scriptures contradict it in a most

Carlile his S. Peters life and Peregrination, prooving that Peter was never R. Bernard his fabulous foundation of the Popedome.

apparant

apparant maner, they are not to be credited againſt the Scriptures teſtimony.

Fourthly, The Fathers terme him Biſhop of Epheſus; not becauſe hee was any ſole Diocæſan domineering Biſhop there, as the objections pretend; but becauſe *hee was left by Paul to teach and inſtruct them for a ſpace, till hee returned from Macedonia*, and to order that Church together with the other Biſhops and Elders thereof; and being one of the eminenteſt Paſtors of that Church, next after Paul, who planted it, the Fathers terme him, *the Biſhop of Epheſus*, in that ſence onely as they ſtiled *Peter, Biſhop of Rome and Antioch, Iames Biſhop of Ieruſalem, Marke Biſhop of Alexandria, and the like*; (* *not that they were Biſhops properly ſo called*, or ſuch as ours are now, but onely in a large and generall appellation, becauſe *they firſt preached the Goſpell to ſuch Churches*) *to no other purpoſe, but to proove a perpetuall ſucceſſion of Presbyters, and doctrine in thoſe particular Churches, from the Apoſtles time till theirs*, naming the eminenteſt Miniſter, *for parts and gifts in each Church, the Biſhop of that Church*; all which appeares, *by* t *Irenæus*, u *Tertullian*, *and* x *others*; who call them Biſhops onely for this purpoſe, *to derive a Succeſſion of Miniſters, and doctrine from the Apoſtles*. Hee that would receive a larger anſwer to this objection, let him read *Gerſonius Bucerus, de Gubernatione Eccleſiæ, p.* 518. *to* 524. 436. *to* 441. 498. *uſque* 500. 538. 539. which will give him ample ſatisfaction.

* *Fox Acts and Monuments p.* 1465. *Gerſonius Bucerus De Gubernat. Eccl. p.* 432. *uſq.* 500. to 519. 520. to 540.

t *Adverſ. Hæreſes. l.* 3. *c.* 2. 3. *l.* 4. *c.* 43. 44. 45.

u *De Præſcriptionibus adverſ. Hæreticos.*

x *Euſebius Eccleſ. Hiſt. l.* 5. *c.* 12. 22. *Fox Acts & Monuments p.* 1465.

Obj. 7. If any finally object, that *Paul deſired Timothy to abide ſtill at Epheſus when hee went into Macedonia*: 1, Tim. 1. 3. and that the Greeke verbe προσμένω *ſignifies a conſtant reſidence, or abiding in one place*. Therefore Timothy was Biſhop of Epheſus: which if it be a ſolid Argument, prooves many of our Court Nonreſident Prelates and Miniſters, to be no Biſhops (becauſe they reſide and abide, not muchleſſe preach and keepe hoſpitality on their Biſhoprickes,) rather then Timothy to be Diocæſan Biſhop of Epheſus.

Answ. 1. To this I answer, first, that the argument is a grosse inconsequent. For Timothy might abide thus at Ephesus as an Euangelist, as an Elder, as Paules assistant, or substitute onely; as an ordinary Minister, not as a Bishop; his abiding therefore at Ephesus is insufficient to constitute him a Diocæsan Bishop of that See.

Secondly, Paul and Titus ordained Elders in every Church to abide and continue, with their flockes : Acts. 14. 23. Tit. 1, 5, 7. yet the Opposites deny these Elders to be Diocæsan Bishops.

Thirdly, Every ordinary Minister is to reside and abide upon his Cure, Rom. 12, 7, 8. 1. Cor. 7, 20. Ier. 23, 1, 5. If this argument therefore where solid, every Minister should be a Diocæsan Bishop.

* Acts. 18. 18. 19. *Fourthly, Paul left * Aquila and Priscilla at Ephesus to abide there*; Will it therefore follow, that they where Diocæsan Bishops of the Ephesians? If not, then the argument is invalid.

Answ. 2. Secondly, I answer, *That Timothy was to abide at Ephesus onely for a season, till Paules returne out of Macedonia and no longer*, 1, Tim. 3. 14, 15, c. 4, 13, 14. *after which hee went with Paul from Macedonia into Asia to Troas*, Acts. 20. 4, 5. *and from thence to Italy, Philippi, and Rome*, Heb. 13, 23. Phil. 1, 1, c. 2. 19. Col. 1, 1. 2, Tim. 4. 9, 13. hee being never resident at Ephesus, (for ought appeares in Scripture or authentique story,) after Paules returne out of Macedonia. His abode therefore at Ephesus being but for so short a time, and hee so great a Nonresident from it afterward, cannot possibly argue him to be a Diocæsan Bishop of that Church.

Answ. 3. Thirdly, Greeke word προμένειν, to abide, is oft *applyed in Scripture to a short abode, for a day or two, or some little space*, as well as to a perpetuall fixed residence; as Math. 15, 32.

32. Marke 8. 2. So it is in the objected text; where it is put only in opposition to Paules journey into Macedonia; in respect whereof Timothy continuing at Ephesus till his returne, might be truely said, *to abide there*, though after his returne hee removed thence to other Churches; as *Gerſonius Bucerus, De Gubernatione Eccleſiæ. p.*502. *to* 518, obſerves.

Anſw. 4. *Fourthly*, Paul did not injoyne, *but beſeech Timothy to abide at Epheſus*: therefore his reſidence there was but arbitrary at his owne pleaſure, not coactive, not injoyned by vertue of any Epiſcopall office; this Text therefore cannot proove Timothy to be Biſhop of Epheſus, no more then his ſtay at Corinth, and other places whether Paul ſent him, proove him to be Biſhop of thoſe Churches.

Anſw. 5. *Finally*, Admit Timothy to be both the firſt and ſole Biſhop of Epheſus, which is falſe; yet this makes nothing for, but againſt our Hierarchicall and Diocæſan Biſhops: *for Epheſus was but one City, one Pariſh, one Church, one flocke and Congregation*; as is evident by Acts. 20. 17, 28, 29, c. 18, 24, 25, 26, c. 19, 1. to 18, Epheſ. 1, 1, c. 4, 4, 16, c. 6, 21, 22, 23. 1, Tim. 1, 3, c. 5, 17 to 23. Rev. 1, 20, c. 2. 1. So that the argument from this example is but this; Timothy was onely Biſhop of one City, Pariſh, Church, Flock and Congregation, not of many: Therefore all Biſhops ought to be ſo too, as well as hee.

Timothy no Diocæſan Biſhop of Epheſus.

Obj. If any object, that the City of Epheſus was a Dioces; for it had *many* Elders, therefore many Pariſhes, and ſeverall Congregations? Acts. 20, 17, 28. 1, Tim. 5. 17.

Anſw. 1. I anſwer, that the argument followes not; For firſt, in *the Apoſtles times, and in the primitive Church, every particular Church and Congregation had* * *many* Elders, *Miniſters, and Deacons in it, who did joyntly teach, and inſtruct it, and*

* *See Gerſonius Bucerus Diſſertatio De Gubern. Eccl. p.* 213. 246, 282. 302. 303. 304. 307. 308. 416. 417. 461. *accordingly.*

and likewise governe and order it by their common Counsell and consent; as is evident by Acts 1. 14. to 26. c. 2. 1. to 47. c. 3. 1. c. 4. 3. 8. 9. 20. 21. 23, 31. to 37. c. 5. 18. to 33. 42. c. 6. 1. to 9. c. 11. 29. 30. c. 14. 23. c. 15. 2. to 23. 25, 32. c. 20. 17. to 30. c. 21. 18. Phil. 1. 1. 1. Tim. 5. 4. to 14. c. 5. 17, Tit. 1. 5. 7. Jam. 5. 14. 1. Cor. 14. 23. to 33. *Ignatius Epist.* 5. 6, 8. 9. 10. 11. 13. 14. *Policarpus Epist. ad Philippenses, Irenæus contra Hæres.* l. 3. c. 2. l. 4. c. 43, 44. *Tertull. Adversus Gentes*, Apolog. c. 39. *Hieronymus, Sedulius, Chrysostomus, Primasius, Remigius, Haymo, Rabanus Maurus, Oecumenius, Theophylact, Anselmus, Petrus Lombardus*, and sundry others, *in their Commentaries, and expositions upon* Philip. 1. 1. 1. Tit. 5. Acts. 15. and 20. 17. 28. The *fourth Councell of Carthage*, Can. 22. 23. 24. 25. *The Councell of Aken, under Ludovicus Pius*, Can. 8. 10. 11. *The 12. Councell of Toledo*, Can. 4. and all writers generally accord.

Secondly, wee at this day, have many Prebends, Canons, and Ministers in every Cathedrall and Collegiate Church, yea in every Colledge in our Vniversities, and elsewhere; yet but one Church and Congregation.

Thirdly, We have in many other Churches in the Country where the Parishes are large, and there are divers Chappels of ease, many Curates and Ministers; yet but one Church, one Parish; not a Dioces; neither is the cheife Minister either a Bishop or Diocæsan, though hee have diverse Curates and Ministers under him, to assist him in his Ministery: yea in many places where there is but one Church, no such Chappels of ease, and the Parish great, we have severall Ministers, Lecturers, and Curates, in some 4, or 5, in most 2, or 3, yet no Dioces, no Bishopricke. Neither is this a Novelty, but an ancient constitution, not onely instituted by the Apostles, and continued ever since, but likewise enjoyned by the * *Councell of Oxford under Stephan Langhton Archbishop of Canterbury in the yeare of our Lord*, 1222.

* *Ioannes de Aton, Constit. provin. fol.* 122. *Lynd. provin Constit. l.* 3. *Tit. De Parochiis. fol.* 134.

1222. which decreed; *that in all Pariſh Churches, where the Pariſh is great, there ſhould be 2, or 3, Preſbyters at the leaſt, according to the greatnes of the Pariſh, and the value of the Benefice; leaſt that one onely Miniſter being ſicke, or otherwiſe debilitated, Eccleſiaſticall Benefits (which God forbid) ſhould be either withdrawne, or denied to the Pariſhioners that were ſicke, or willing to be preſent at divine offices.* The multitude or plurality therfore of the Elders in the Church of Epheſus, is no argument at all to proove, that is was a Dioces; or that Timothy was a Diocæſan Biſhop, becauſe hee had Miniſters and Curates under him; for then our Deacons, Archdeacons, and Pluraliſts, who have many livings, Chappels, (and ſo many Curates and Miniſters) under them, ſhould be Diocæſan Biſhops too by this reaſon.

Secondly, I anſwer, that admit there were divers Churches and Congregations in Epheſus, which is very improbable, *the greateſt part of the Citizens being Idolaters, and the Citty itſelfe a worſhipper of the great Goddeſſe Diana, and of the Image which fell downe from Jupiter*, Acts. 19 21. to 41. yet it can not be prooved, that Timothy was cheife Biſhop and Superintendent over all theſe Churches, but onely of one of them: as every Miniſter and Biſhop of England is a Miniſter and Biſhop of the Church of England, but not a Miniſter and Biſhop in and over all the Curches of England, but in and over his owne Pariſh Church, and Dioces onely. For Paul himſelfe (who planted that Church, and ‡ *reſided in it for three yeares ſpace*, ‡ Acts. 19. during which time it is like there was no Diocæſan Biſhop of it 10.c.20.31 but himſelfe) expreſly cals the *Elders of the Church of Epheſus, Biſhops and Overſeers of that Church, and that by the Holy Ghoſtes owne inſtitution*; and thereupon exhorts them, *to take heed to all the flocke; and to feed and rule that Church of God, which hee had purchaſed with his owne blood*, Acts. 20. 28. 1. Tim. 5. 17.

Since

Sir ce therefore every one of these Elders by the Holy Ghostes institution, and Paules resolution was no other, but a *Bishop* over his owne flocke, (if severall,) both to instruct and rule it; it is certaine, that Timothy (if hee were a Bishop of Ephesus and there were many Churches there,) was onely Bishop of one of them, not of all; and so no Diocæsan Bishop, as our Prelates and their flatterers vainely pretend. Timothy therefore being neither a Bishop, nor first, sole, or any Bishop of Ephesus, or of any other place, or if a Bishop, no Diocæsan Bishop, but of one Church and congregation onely, as these premises evidence, all our Prelates inferences drawne from his example to proove their Episcopall Authority and Jurisdiction *Iure Divino*, (which for the most part hang upon his Episcopall rochet onely) fall quite to ground, and their Episcopall Authority together with it. I now proceed to the next Question (wherein I shall likewise discusse, *whether the power of ordination belongs onely to Bishops, not to Presbyters? And whether this Paradoxe of the Prelates be true, that ordainers are greater in Iurisdiction and degree then those that are ordained?*) to wit;

Question. 2. *Whether Titus were ever Bishop, or Archbishop of Crete?*

What ever the common bruite and Error of these or former times conceive, under correction, I perswade my selfe, that Titus was no Bishop nor Archbishop of Crete: and that for these ensuing reasons.

First, becaus the Scripture never stiles him a Bishop; nor S. Paul, who often stiles him, *his partner and fellow-helper concerning the Corinthians*, (not Cretians;) *the Messenger of the Churches*, (not Bishop) *and the glory of Christ*, 2. Cor. 8, 23, 6, 16. his Sonne, Titus 1, 6, his *brother*, 2. Cor. 7. 6, 13, 14. never Bishop, as some would make him.

Secondly,

Secondly, Becaule his *cheifeſt imployment was to the Church of Corinth, after that hee had been left by Paul in Creet, as Paules partner and fellow-helper in that Church*, 2. Cor. 2. 13. c. 7. 6. 13. c. 8. 6. 16. 23. c. 12, 18.

Thirdly, Becauſe hee *was Paules companion, attendant, partner, fellow-helper, Meſſenger, fixed to no ſetled place of reſidence*, as Biſhops were, 2. Cor. 2. 13. c. 7. 6. 13. c. 8. 6. 16. 23. c. 12. 18. Gal. 2, 1. 3. 2. Tim. 4. 10. *ſent by him from Rome, long after his being in Crete, into Dalmatia*, 2. Tim. 4. 10.

Fourthly, Becauſe Paul writes expreſly to him, Tit. 1. 5. not that hee ordained him Archbiſhop or Biſhop of Crete, but *that hee left him in Creet* (for a ſealon) *for this cauſe, that hee ſhould ſett in order, the things that were wanting, and ordaine Elders, in every Citty, as hee had appointed him*: Therefore was hee there onely as Paules Vicar generall, Commiſſary or ſubſtitute, to order thoſe things, *in ſuch ſort, as hee had appointed him*, which Paul could not diſpatch, whiles hee was reſiding, not as the Archbiſhop or Lord Biſhop of Creet, to order all things there, by his owne Epiſcopall Juriſdiction and authority as hee liſted himſelfe.

Fifthly, Hee expreſly charged him, *to come to him diligently, to Nicopolis when hee ſhould ſent Arthemas or Tychicus to him, for there hee intended to winter*, Tit. 3. 12. By which it is evident, that his ſtay in Creet by Paules appointement, was very ſhort, not above halfe a yeare, if ſo much; after which wee never read hee returned thither, though we finde, *hee was ſent to Corinth, and Dalmatia, that hee went up to Hieruſalem with Paul, and came to him during his impriſonment at Rome*, Gal. 2. 1. 3. 2. Cor. 2. 13. c. 7. 13. 14. c. 8. 6, 16. 23. c. 12. 8. 2. Tim. 4. 10. His ſhort abode therefore in Creet, without returning thither, prooves him to be no Biſhop.

Sixtly, Paul chargeth him, to bring *Zenas the Lawyer and and Apollos diligently on their way, that nothing might be wanting to them*, Tit. 3. 13. Now it is very unlikely, that an Archbishop or Bishop of Creete, *wherein were* * *90. walled Cities*, would stoope so low, as to waite thus upon a Lawyer, as *Zenas*, or a Disciple, as *Apollos* was, unlesse hee were far more Humble then any Archbishops or Prelates in these our times; who are commonly so insolently proud, as to disdaine all familiar conversations with Lawyers, or Ministers.

* *Homer. Odys.* 19.

Seaventhly, Paul left Titus Bishop of no one Citty in Creete, and hee expresly enjoynes him, *to ordaine* (not one but many) *Elders* (in the plurall number) *in every Citty of Creete*, Tit. 1. 5. 7. where there were no lesse then 90. *walled Citties in Homerus time*; which Elders were no other but *Bishops*, and so tearmed by him v. 7. (*For a BISHOP must be blamelesse, &c.*) as *Hierom. Chrysostome, Ambrose, Theodoret, Sedulius, Primasius, Remigius, Beda, Raubanus Maurus, Bruno, Theophilact, Oecumenius, Anselme, Lyra, Hugo Cardinalis, Aquinas*, with other moderne Commentators on this text accord. If then Paul gives expresse directions to Titus, *to ordaine many Elders and Bishops in every Citty of Creete*, constituting him a Bishop in none of them, that we read of, (an apparant argument, that hee was no Bishop there, because hee had there no Bishops See at all, and was no sole Bishop of any one Citty:) it is not probable that hee constituted him sole Archbishop or Bishop of all Creet, (*which had* ‡ *anciently no lesse then 4. Archbishops and 21. Bishops in it*,) *it being the Apostles practise to place many Bishops and Elders in one Church, but never one Bishop or Archbishop over many Churches*, Phil. 1. 1. Acts. 20. 28. Hence * *Athanasius, Chrysostome, Oecumenius and Theophilact* on Titus 1. 5. 7. write thus: *Here hee will have Bishops to be understood for Presbyters or Ministers, as we have elsewhere often said, neither verily would hee have the charge of the whole Iland to be permitted, or granted to one man, but that every one should have his owne proper cure & charge, allotted him: for hee knew that the labour & paines would be the lighter and that the people would be governed with greater*

‡ *Mercators Atlas in English London.* 1635. p. 812.

* *Quoted by Doctor Barnes in his Workes.* p. 210. *See Gersonius Bucerus de Gubernat. Ecclesiæ.* p. 520, 621

greater diligence, if that the Doctor or teacher ſhould not be diſtracted with the government of many Churches, but ſhould onely give himſelfe to the government of one, and ſtudy to compoſe and adorne it with his maners. So alſo *Peter Lombard*, * *Alphonſus de Caſtro*, * *Doctor Barnes*, and others off, and from this text, determine.

* *Adverſus Hæreſes. Tit. Epiſcopus.* * *p.* 210.

‡ *See Gerſonius Bucerus, p.* 233. 261. 398. *uſque* 402. 556. *Th. Cartwright* 2. *Reply to Whitgift, p.* 404. *to* 616.

Eightly, All *generally* ‡ *accord*, that *Archbiſhops, yea Metropolitanes BISHOPS themſelves are not of divine or Apoſtolicall, but Papall and humane Conſtitution*; witneſſe Pope *Nicolas apud Gratianum Diſtinct. 22. c. 1. Omnes ſive Patriarchæ cujuſlibet apicem, ſive Metropolis primatus, aut Epiſcopatuum Cathedras, vel Eccleſiarum ſive cujuſcunque ordinis dignitatem* **INSTITVIT ROMANA ECCLESIA.* Which Pope *Anacletus in his 3. Epiſt. c. 3.* doth likewiſe averre, and *Pope Lucinus and Clement*, in *Gratian, Diſtinct. 80.* affirme as much; informing us, *that Archbiſhops and Primates are the Succeſſors, of the Hatheniſh Arch-Flamens, and to be placed onely in thoſe Cities where the Arch-Flamens had their Sees*: with which *Peter Lombard* accords, *lib. 4. Diſtinct. 24.* Hence our *a Hiſtorians record of King Lucius*, the firſt Chriſtian Prince of this our Realme, *that hee inſtituted 3. Archbiſhoprickes, and 25. Biſhoprickes and Biſhops, in ſtead of the 3. Arch-Flamens, and 25. Flamens, changing their Sees into Biſhoprickes, and Archbiſhoprickes*; by which it is evident, that Archbiſhops, Patriarkes, and Metropolitans (*inſtituted onely at firſt by* ‡ *ſeverall Councells and Princes*) are no divine or Apoſtolicall, but onely a humane inſtitution; This *all the Archbiſhops, Biſhops and Clergy of England in their inſtitution of a Chriſtian man*, dedicated to King Henry the 8. fol. 59. 60. reſolve in theſe tearmes. *IT IS OVT OF ALL DOVBT, that there is no mention made neither in Scripture, neither in the writings of any authenticall Doctor or Author of the Church being within the time of the Apoſtles, that Chriſt did ever make or inſtitute any diſtinction or difference*

* *See Anacleti Epiſt. 3. c. 3. Surius Concil. Tom. 1. p. 165.*

a *Galfridus Monumutenſis, hiſtor. l. 5. c. 19. Ponticus Virunnius Brit. hiſt. l. 4. p.* 106. *Polichron. l. 4. c. 16. f.* 163. *Antiquit. Eccleſ. Brit. p. 7. with ſundry others.*

‡ *Surius Concil. Tom. 1. p.* 140. 163. 165. 342. 505. 392. *Tom. 2. p* 1046. *Tom. 3. p.* 547. *Socrates Eccleſ. Hiſt. l. 5. c. 8. Euagrius Eccl. Hiſt. l. 2. c.* 18.

to be in the preeminence of power, order or Jurisdiction betweene the Apostles themselves, or between the Bishops themselves, but that they WERE ALL EQVALL IN POWER, AVTHORITY AND JVRISDICTION; *And that there is now and since the time of the Apostles any such diversity or difference among the Bishops,* IT WAS DEVISED BY THE ANCIENT FATHERS, *of the primitive Church, for the conservation of good order, and unity of the Catholike Church; and that, either by the consent and authority, or else at least* BY THE PERMISSION AND SVFFRANCE OF THE PRINCES AND CIVILL POWERS *for the time ruling. For the sayd Fathers, considering the great and infinite multitude of Christian men so largely increased through the world, and taking examples of the old Testament, thought it expedient to make an order of Degrees, to be among Bishops, and spirituall governours of the Church, and so ordained some to be Patriarkes, some to be Metropolitans, some to be* Archbishops, *some to be Bishops; and to them did limit severally (not onely) their certaine Dioceſſe and Provinces, wherein they should exercise their power and not exceed the same, but also certaine bounds and limits of their Jurisdiction and power; &c.* The same is averred by learned *Bishop Hooper*, in his *Exposition upon the* 23. *Psalme fol.* 40. who sayth, *that Archbishops were first ordained in Constantines time*, yea, * *Archbishop Whitgift* himselfe confesseth as much, *that Archbishops are neither of divine, or Apostolicall, but humane institution, since the*

* *In his Reply to Too. Cartwright. See Cartwright his second Reply against Whitgift Tract. 8. fol. 414 to 616.*

Apostles

Apoſtles times. And * *Patricke Adamſon Archbiſhop of S. Andrewes in Scotland, in his publike recantation, in the Synode of Fiffe in Scotland Anno 1591. profeſſed ſincerely, (ex animo) that Biſhops and Miniſters by Gods word were all equall and the very ſame; That the Hierarchy and ſuperiority of Biſhops over other Miniſters, NVLLO NITITVR VERBI DEI FVNDAMENTO, had no foundation at all in the word of God; but was a meere humane Inſtitution long after the Apoſtles times, from whence the Antichriſtian Papacie of the Biſhop of Rome hath both its riſe and progreſſe; and that for 500. yeares laſt paſt, it hath beene the cheifeſt inſtrument of perſecuting and ſuppreſſing the truth and Saints of God in all Countries and Kingdomes, as all Hiſtories manifeſt. Thus this Archbiſhop in his Palinody, diſclaiming not onely Archbiſhops but ever Dioceſan Biſhops to be of divine, but onely of humane inſtitution long after the Apoſtles*, giving over his Archbiſhopricke thereupon, and living a poore dejected life. This being then granted on all hands, it is cleare, that Titus could not be Biſhop of all Creete; for then hee ſhould be an Archbiſhop, having divers Biſhops under him, thoſe Elders which hee placed in every Citty of Creete being no other *but Biſhops*, Tit. 1. 7. as all acknowledge, and Archbiſhops were not inſtituted till after the Apoſtles and Titus dayes; For theſe reaſons I conceive, that Titus was not Biſhop of Creete, having no Epiſcopall or Archiepiſcopall See there appointed to him; which learned *d Gerſonius Bucerus* hath at large manifeſted, to ſuch who will take paines to peruſe him.

* An. Melvini Petri Adamſoni Palinodia printed An. 1620.

d De Gubernat Eccl. p. 233. to 238. 299. to 390.

Obj. 1. If any object 1. that the *Poſtſcript of the Epiſtle to Titus*, ſtiles him, *Titus ordained the firſt Biſhop of the Church of the Cretians*: Ergo hee was Biſhop or Archbiſhop of Creete.

394. 395. 396. 397. 490. to 423. 580. 581.

Answ. 1. I answer 1. that as *this and all other Postscripts, are* * *no part of the Scripture, or Epistles, as* † *Mr. Perkins workes* proove at large, but an *addition of some private person since*, as is evident by the words themselves in the preterimperfect tense and third person. *IT WAS WRITTEN TO TITVS, &c.* therefore no convincing authority: so this clause (*ordained the first Bishop of the Church of the Cretians*) is no part of the Postscript, but a late appendix to it, not found in any of the Coppies of this Epistle which the Fathers follow, in their Commentaries, in few or no ancient Greeke, Latine or English Coppies and Translations of this Epistle, in few or no Testaments or late Commentators: And had Titus been Bishop of Creete, it is like Paul would have given him this Title in the Epistle, (where hee stiles him, *Titus his owne Sonne after the Common faith. c. 1. v. 4.*) as well as in the Postscript; (which in truth is none of his, but some others, Perchance Oecumenius his addition, the first that mentions it, 1050. yeares after Christ) *since hee speakes of Bishops by name in that Epistle*, Tit. 1. 7. But of this, see more in the answere to the Postscript of Timothy.

* *David Dickson his short explanation on the Epistle to the Hebrewes. p. 332. 333.*

† *Master Perkins his Commentary on Gal. 6. p. 496. 497 498. 499.*

Secondly, I answer, that this Postscript is directly false; for it saith, *that this Epistle was written from Nicopolis of Macedonia.* Now it is cleare by the *12. verse of the third chapter of this very Epistle*, that Paul was not at Nicopolis when hee writ it, but at some other place; for hee writes thus to Titus, *When I shall send Artemas unto thee or Tychicus, be diligent ocome unto me to Nicopolis, for THERE* (not here) *I have intended to winter.* Now had Paul then been at *Nicopolis*, hee would have written thus, for *here* (not *there*) *I have intended to winter*; *there* being ever spoken of a place from which we are absent, *here* only of a place present. The Postscript therfore being false as *Mr. Perkins workes* hence conclude, can be no part of Canonicall

* *Commentary on Gal. 6. Vol 2. p. 499.*

call ſcripture, nor Epiſtle, none of Paules penning, but a meere ignorant Appendix of ſome ſcribe or cõmentator of after times, and ſo no ſolid proofe to manifeſt Titus Biſhop or Archbiſhop of Creete, not Paul was not at Nicopolis when this Epiſtle was written.

Obj. 2. If they ſecondly object; *that Paul left Titus in Creete to ſet in order the things that were wanting*, Tit. 1. 5. Ergo hee was a Biſhop.

Anſw. 2. I anſwere, that this is a meere inconſequent; and I may argue in the like nature; Our Archbiſhops and Biſhops (eſpecially thoſe who turne Courtiers, Counſellers of State, and Nonreſidents,) leave † their Archdeacons, Chauncellers, Commiſſaries, Vicars generall, and Officialls, to viſit, order, correct their Dioces, and to ſet in order thoſe Ceremonies, Altars, Images, and Church ornaments, which were well wanting (now too much abounding) in them; Ergo Archdeacons, Chauncellers, Vicars generall, and Officials, are Archbiſhops and Biſhops of thoſe Dioces: The King ſends his Indges, Commiſſioners and under Officers to ſome Counties or Citties, to ſett Cauſes, Counties, people, Armes, Forts, Citties in good order, and to ſee defects in theſe ſupplied. Ergo Iudges, Commiſſioners and Officers are Kings: *Churchwardens ought by the Canons of 1571. and 1603. to ſett in order, and provide ſuch bookes, ornaments, and neceſſaries as are wanting in Pariſh Churches, and ſee them well repaired*: Ergo Churchwardens are Biſhops: For Titus was here left, *to ſett in order the things that were wanting*, AS PAVL HAD APPOINTED HIM; and no other wiſe, Tit. 1. 5. 6. 7. 8. 9. hee did all by his direction and authority, not his owne. There is nothing therefore in this, *of ordering things that were wanting in the Church of Creete*, which ſavours of Epiſcopall Iuriſdiction. And I may better argue hence, Titus did nothing at all in Creet but by Paules ſpeciall appointment and Cõmiſſion; Ergo hee was no Biſhop; or if a Biſhop: Ergo *Biſhops ſhould order nothing in their Biſhoprikes, nor keepe any viſitations*, but

† *Biſhop Latimers fourth Sermon of the plough, Fox Acts & Monuments, p. 119. 120.*

but by ſpeciall direction & Commiſſion from the Apoſtles, * King, or State, authorizing them; Then the Objectors conclude; Ergo, hee was a Biſhop; and Biſhops, Archbiſhops, (yea Archdeacons too without any ſpeciall commiſſion from the Apoſtles, King and State) may make and inſtitute what orders, conſtitutions, Articles, and Ceremonies they pleaſe, as now they doe in their illegall Courts and viſitations, kept in their owne names, without any Patent from the King

* So the Statutes of 25. H.8 c.29. 37. H.8 c. 17.27. H. 8 c.15.1.E. 6.c.2. 1 Eliz c.1.2.8. Eliz. c. 1. 25.H.8.c. 21.31.H. 8.c.9. 14. 32.H.8.c. 15.16.2. H.5 c.1. 14.Eliz.c.5. expreſly reſolve.

Obj. 3. If any object in the third place, That *Titus was left to ordaine Elders in every Citty in Creete*; Tit. 1. 5. Ergo, hee was a Biſhop: becauſe none have power to ordaine Elders, but Biſhops; ſince none ordained Elders in Creete but Titus, who was a Biſhop.

That the power of ordination of Miniſters belongs not onely to Biſhops.

Anſw. 3. I anſwer firſt, that this is as bad a conſequence as the former, and a meere circular argumentation: For firſt they will needs proove Titus a Biſhop, becauſe hee ordained Elders; and none but Biſhops can ordaine Elders; and then next they proove, that none but Biſhops can ordaine; becauſe Titus forſooth was a Biſhop, and hee onely did ordaine Elders in Creete. A meere Circle, and *Petitio Principij*: yet this is the Logicke of our great Rabbi Prelates.

Secondly, I anſwer, that this propoſition whereon they ground themſelves and their Prelacy, *that none have any right Iure divino to ordaine Elders or Miniſters, but Biſhops*; and that *quatenus Biſhops too*, (which they muſt adde, or elſe their argument is unſound,) is a notorious falſehood, and meere ſandy foundation; For firſt, not to remember *how Moſes* a Civill Magiſtrate, *conſecrated Aaron and his ſonnes by Gods owne appointement*, Levit. 8. 5. to 32. Exod. 29. 9. 35.

Firſt, The Apoſtles themſelves were ordained Apoſtles and conſecrated Miniſters by Chriſt himſelfe, Matth. 28. 19. 20. Mark.

Marke 16. 15. 16. Iohn. 20. 22. 23. 24. Acts. 1. 4. 5. Rom. 1. 5. 2. Cor. 3. 6. *To whom the power of ordination principally appertaines*, Ephes. 4. 11. 12. 1. Cor. 12. 28. Acts. 20. 28. 1. Pet. 1. 4.

Secondly, *The Apostles and Euangelists ordained Elders in every Church*, Acts. 14. 23. c. 19. 1. 6. 7. c. 7. 6. yet they *were properly no Bishops as e all learned men* acknowledge.

e *Fox Acts & Monuments, p.* 1465.

Thirdly, *The Disciples* (inferior to the Apostles and Euangelists as the objectors teach) *ordained Ministers and Elders too, though they were no such Bishops as the objectors mean.* Acts. 14. 1. 2. 3. c. 9. 10. to 22.

Fourthly, ‡ *Presbyters and ordinary Ministers ordained Elders and Ministers, yea Timothy himselfe was made a Minister by the imposition of the handes of the Presbytery*, 1. Tim. 4. 14. Thus did they in the primitive Church; this doe they still in our owne Church, as the *booke of ordination it selfe confirmed by* * *two Acts of Parliament*, *the* 35. *Canon*, and experience witnesse; this doe they in all the reformed Churches now, which should have no lawfull Ministers, and so no true Church, if the power of ordination were *Iure divino* appropriated onely to Bishops, and not common with them unto other Ministers.

‡ *Acts.* 13. 1. 2. 3.

* 3. *Ed.* 6. c. 32. 8. *Eliz.* c. 1.

Fiftly, Patriarkes, Metropolitanes, Archbishops and and Chorall Bishops (neither of which are properly Bishops in the objectors sence) ordaine Ministers: If then all these have ordained Elders and Ministers, though no Bishops, by sufficient divine Authority, (as the objectors cannot deny of the 4. first, and dare not contradict it in the last,) then it is most false; that the power of ordination *Iure divino* belongs onely to Bishops, as Bishops in the objectors sence; for then none of those 5. being not properly such Bishops, could lawfully have ordained Ministers or Presbyters, as they did and doe.

Thirdly, There is no one syllable in the Scripture to proove, that the power of ordination belongs onely to Bishops *quatenus* Bishops; neither is there any one example to warrant it. We read of Apostles, Euangelists, Disciples, Presbyters, that layd hands on others to ordaine them Ministers; but of Bishops, (I mean distinct from Presbyters,) we read not a word to this purpose, how then can this be true, that the power of ordination belongs onely to Bishops *quatenus* Bishops, *Jure divino*?

Fourthly, We read not a word to this purpose in Scripture of any Bishops distinct from, or superior, in order, degree and dignity to Presbyters; if therefore such Bishops themselves be not *Jure divino*, the power of ordination cannot belong to them *Jure divino*, the rather because we read of no man whom the Scripture cals a Bishop ordaining Ministers.

fifthly. Admit there were such Bishops *Jure divino*; yet that the power of ordination belongs to them *Jure Divino quatenus* such Bishops, is most false, but onely *quatenus* they are Ministers: For it appertained to the Apostles, to the Euangelists, to Disciples and Presbyters *Iure divino*, though no such Bishops; and the objectors will acknowledge, that it belongs to Popes, Patriarkes, Metropolitans and Archbishops, though they neither were nor are properly such Bishops, and are no divine, but meere humane institutions; therefore it must appertaine unto them onely, as they are Ministers, (in which respect they all accord, and are not differenced one from another;) not *quatenus* Bishops; for then the Apostles, Euangelists, Disciples, Presbyters, Popes, Patriarkes, Metropolitanes, and Archbishops, being not properly such Bishops, could not lawfully ordaine. The power therefore of ordination belonging to the Apostles, Euangelists, Disciples, Presbyters and others as well as to Bishops, not to Bishops onely, or to them as Bishops, but as Ministers, (it being a g *meere Ministeriall act*, *inferior to preaching*,

g Gerſonius Bucerus, p. 33. 158. to 162. 262. 499. 500. 517. 518. 540. 622. 623. 318. to 367.

preaching, administring the Sacrament and baptizing, as all acknowledge) it can be no good evidence to proove Titus a Bishop. Now becauſe this power of ordination which our Prelates would Monopolize unto themſelves, is the maine pillar whereon they now ſuſpend their Epiſcopall Juriſdiction over other Miniſters, I ſhall produce ſome humane authorities, to proove the right, the power of ordination and impoſition of hands to be by Gods Law common to Presbyters as well as to Biſhops; I ſhall beginne with Councells. The 4. *h Councell of Carthage, Can. 3.* about the yeare of our Lord 418. preſcribes this forme of ordination of Miniſters, *When a Miniſter is ordained, the Biſhop bleſſing him, and holding his hand upon his head, all the Presbyters or Miniſters likewiſe that are preſent, ſhall lay their hands upon his head by the Biſhops hand.* This Canon is incorporated by Gratian, *into the body of the Canon Law*, and hath been practiſed and put in ure in all ages ſince, till now; The *very Gloſſe on* * *Gratian*, yea and *k the Rhemiſts too, aſſuring us, that when a Preiſt is ordained, all the Preiſts ſtanding by, doe lay their hands upon him; neither is there any other forme of ordaining Miniſters, preſcribed in the Canon Law or Councels, but this alone*, which all Churches have obſerved, and yet retaine. Since therefore no Biſhop may or ought of himſelfe alone to ordaine Miniſters, without the aſſent and concurrence of the Clergy, people and others there preſent, as *l Gratian, m Illyricus, and n Geſome Bucerus, proove at large*; and ſince *all Miniſters preſent ought joyne with the Biſhop in the impoſition of hands, in all ordinations of Miniſters, and haue ever uſually done it in all ages and Churches*; how this Prerogative of ordination ſhould be peculiar to Biſhops (who may not doe it without Miniſters concurrrence, no more then Miniſters without theirs,) I cannot yet conjecture. True it is, that the *o Councell of Ancyra*, about the yeare of our Lord 308. *Can. 3.* ordained; *That Chorall Biſhops ſhould not ordaine Presbyters or Deacons; nor yet Presbyters of the City in another Pariſh; but when the Biſhop ſhould permit them by his*

h Surius Tom. 1. p. 513
* *Diſtinct. 23.*
k Notes on the 1. Tim. 4. 14.
l Diſtinct. 23. 24. 25.
m Appendix ad Catal. Teſtium Veritatis.
n Diſſertat. de Gubernat. Eccleſ. p. 318. to 367. 464. 465. 493. 498. 499. 524. See Canon. 35.
o Surius, Tom. 1. p. 296.

Letters; And the ‡ Councell of Antioch under Pope Iulius, Ca. non. 10. decrees; that Chorall Bishops should not ordaine Ministers and Deacons without the Bishops privity. From whence I observe.

‡ Surius Ibid. p. 403. 404

First, That before these Councells restrained the power of Chorall Bishops and Presbyters, that they did and might lawfully ordaine Ministers and Deacons without the Bishops privity or assent.

Secondly, That by his assent and licence both the one and the other, without the Bishops presence, might lawfully ordaine Ministers and Deacons. These Councels therefore plainly resolve, that there is an inhærent right and power of ordination in Presbyters and Chorall Bishops, as they are Ministers, and that with the Bishops consent, and license they may lawfully execute it, and conferre Orders, therefore the right and power of ordination is not invested onely in Bishops, as they are Bishops, for then none else could ordaine but they alone. The forged *Constitutions of the Apostles*, fathered on *Pope* * *Clement*, prescribe; *That Presbyters and Deacons, may not ordaine other Preists and Deacons, but Bishops onely.* And the † *Councell of Hispalis or Spaw*, about the yeare 637. *Canon. 5. 7. out of Pope Leo, Epist. 86.* decrees; *that Presbyters and Chorall Bishops, which are all one, should not presume to ordaine Preistes or Deacons, or to consecrate Altars or Churches; For in holy Writ, by Gods Commaund,* ‡ *Moses onely erected the Altar in the Tabernacle of the Lord, hee onely annointed it, because hee was the High Preist, of God, as it is written;* * *Moses and Aaron among his Preists. Therefore, that which was commaunded onely to the cheife Preists to doe, of whom Moses and Aaron were a Type, Presbyters who carry the figure of the sonnes of Aaron, may*

* Constit. Apost. l. 3. c. 10. 11. 20.

† Surius Tom. 2. p. 719. Tom. 1. p. 800.

‡ Exod. 40.

* Psal. 98.

may not presume to enchroach upon. For although they have in most things a common dispensation of Mysteries with Bishops, yet they must know that some things are notwithstanding prohibited them by the authority of the old Law, some things BY NEW ECCLESIASTICALL RVLES (*or* CANONS) *as the* CONSECRATION OF PRESBYTERS, DEACONS, *and virgins; as also the Constitution, benediction, or unction of the Altar. Verily it is not lawfull for them to consecrate Churches or Altars, not to give the Holy Ghost the comforter by imposition of hands to the faithfull who are to be baptized, or to those, who are converted from heresie, nor to made Chrisme, nor to signe the forehead of those that are baptized with Chrisme,* ‡ *nor yet publikely to reconcile any penitent person in the Masse, nor to send formed Epistles to any. All these things are unlawfull to Presbyters or Chorall Bishops, because they have not Pontificatus apicem, the highest degree of the High Preist-hood, which by the* AVTHORITY OF THE CANONS, *is commaunded to be due onely to Bishops, that by this the distinction of the Degrees, and the Hight of the dignity of the High Preist, might be demonstrated. Neither shall it be lawfull for the Presbyters to enter into the Baptistery before the Bishops presence, not to baptize or signe an infant, the Bishop being present, nor to reconcile penitents without the Bishops commaund, nor to consecrate the Sacrament of the body and blood of Christ hee being present, nor in his presence to teach, or blesse, or salute the people, no nor yet to exhort them, all which things are knowne to be prohibited by the* * *See Apostolicke.* These two last authorities are the cheife that the Papists, Jesuites, and our Prelates insist on, to proove,

‡ *See Concil. Carthag. 2. An. 428. c. 3. 4. Gratian. Causa. 20. quest. 6. Concil. Carthag. 3. c. 36. Gratian. Caus. 16. quest. 6.*

* *Leo Epist. 86.*

Proove, that the power of ordination belongs onely to Bishops not to Presbyters.

But to remoove these twoo obstacles: consider. *First*, that there is not a word in either of these two Constitutions, that the power of ordination, belongs onely to Bishops by divine right and institution; or that Presbyters by Gods Law have no power to ordaine Ministers and Deacons, the thing onely in question.

Secondly, That the Councell expresly resolves, *that the power and right of ordination is prohibited Presbyters, and appropriated onely to Bishops, not by any Law of God*, or ancient Constitutions of the Apostles, or those who immediately succeeded them, *but onely by some Ecclesiasticall Canons and Constitutions then newly made*, and *by the authority onely of the See of Rome*; which cannot deprive Ministers of that power of ordination, which the Scripture and God himselfe hath given them.

Thirdly, That before these late Canons, and Constitutions, Presbyters might lawfully ordaine Ministers, and Deacons.

Fourthly, That the cheife reason why the power of ordination was taken from Ministers, and thus monopolized to Bishops, (even by their owne Constitutions, wherein they have ever favoured themselves,) *was onely to advance the power, authority, dignity, ambition and pride of the Pope and Prelates, and to distinguish them in degree and order from ordinary Ministers*, which of right are, and otherwise would be their equalls, both in Jurisdiction, power and degree.

Fiftly,

Fiftly, That they bring not one ſyllable out of the new Teſtament to proove that the power of ordination belongs onely to Biſhops, not to Miniſters which they would have certainly done, had there beene any text to warrant it; but that all they alleadge is out of the old Teſtament; to wit, *that Moſes onely conſecrated the Tabernacle and the Altar; Ergo none but Biſhops muſt conſecrate Miniſters, Altars, Churches.* A learned argument; ergo none but Kings, and temporall Magiſtrates, no not Biſhops themſelves, may doe it, had beene a better conſequent. For Moſes was no Preiſt, muchleſſe a Biſhop; or the High Preiſt, (which was [x] *Aarons office, not his, there being but [y] one High Preiſt, at once* and hee a [z] *type of our High Preiſt Chriſt*) but a civill Magiſtrate; yet God commaund him *[a] to conſecrate Aaron with his Sonnes, the Tabernacle and Altar; and after* him, *[b] King Salomon* (not the High Preiſt) *conſecrated the Temple, Altar, Court, and all the furniture of the Temple and Altar*: So that if theſe examples proove any thing, it is, but this: That the power of ordination, of conſecrating Biſhops, Miniſters, Churches, Altars, &c. appertaines not to Archbiſhops, Biſhops, Popes, Preiſtes, Miniſters, but to thecheiſe temporall Magiſtrates. But admit that Moſes were a Preiſt, and an High Preiſt, and that the power of conſecrating Preiſtes, Temples, Altars appertained to him in that regard; yet this is no argument to proove, that the right and power of ordination ſhould belong to Biſhops onely; and that for theſe three reaſons.

[x] *Exod.* 28. 1. *to* 43. c. 29. 5. *to* 45. c. 30. 7. 10. 30. *Heb.* 5. 4. 5. c. 7. 11.
[y] *Numb.* 25 35.
[z] *Heb.* 4. 14. 15. c. 5. 1. *to* 11. c. 6. 20. c. 7. 20. *to* 28. c 8. 1. *to* 7. c. 9. 1. *to* 28 c. 10. 11 *to* 23.
[a] *Exod.* 29. 1. *to* 39. c. 30. 25, *to* 31 c. 40. 1. *to* 34.
[b] 1. *King* 8. 2. *Cron.* c. 6. 8.

Firſt, becauſe the *Aaronicall Preiſthood was* [c] *utterly extinct and aboliſhed by Chriſt, as meerely typicall and ceremoniall*; and ſo all the appurtenances thereunto belonging.

[c] *Heb.* 7. & 8. & 9. & 10.

Secondly,

Secondly, Becauſe the High Preiſt was no Emblem, type or reſemblance of Biſhops, which are many, changeable, mortall, *but* * *onely of Chriſt our true High Preiſt, who is but one, and remaines an High Preiſt for ever without ſucceſſion or change.* So that this alluſion prooves the power of ordaining Miniſters to belong originally *to none but* [d] *Chriſt,* *our* [e] *High Preiſt, cheife Shepheard, and* [f] *Biſhop of our ſoules,* as the [g] *Scripture expreſly reſolves*; and miniſterially, ſecondarily, to [h] *every Miniſter of Chriſt, as his Embaſſador, inſtrument, and Vicegerent.*

* *Auguſtin. Serm. 99. de tempore. Whitekar. Contr. 4. qu. 1. c. 2. Willet. Synopſis Papiſmi. Cont. 5. q. 3. d Heb. 9. 14. 15. c. 5. 1. to 11. c. 6. 20. c. 7. & 8. & 9. & 10. e Heb. 6. 20. f Heb. 13. 20. 1. Pet. 5. 4. g 1. Pet. 2. 25. h Math. 18. 1. & c. 28. 19. Mark. 16. 15 Iohn. 15. 16. 4. Eph. 8. 11. 12. 13. 1. Tim 4. 14. Acts. 13. 1. 2. 3. 1 Exod. c. 29 & 30. & 40. compared with Acts 6. 1. to 8. c. 14. 23. c. 13. 1. 2. 3. Tit. 1. 5. 1. Tim. 4. 14. c. 5. 12.*

Thirdly, Becauſe the office and power of the High Preiſts and Biſhops are different, diſtinct, yea incompatible one with the other, and the maner of ordination, of Miniſters, and Deacons under the Law, different from that under the Goſpell, as the † *Scriptures*, and * all *Authors* joyntly witnes: *the one of them therefore can be no ſolid, or convincing argument to make good the authority Juriſdiction or practiſe of other.* So that this Councell and Conſtitution, makes nothing at all againſt the divine right and Title of Presbyters to ordaine, or for the Biſhops ſole Monopoly of impoſition of hands, by any divine charter from Chriſt or the Holy Ghoſt.

Finally, Neither of theſe Councells or Conſtitutions ſimply debarre Miniſters from the impoſition of hands on others together with the Biſhop, which they [k] *ever practiſed, and were authorized to doe, both by God himſelfe, and the fourth Councell of Carthage, Can. 3.* But from laying on

* *Gerſonius Bucerus de Gubernat. Eccleſ. p. 264. 265. 269. 291. 269. 308. 309. 446. 501. 502.* [k] *Acts. 13. 3. 1. Tim. 4. 14. The Rhemiſts with all late Commentators, Ibidem, and ſome ancient too.*

hands

hands and ordaining Ministers of themselves alone without the Bishop, who *cannot ordaine, or lay hands on any Ministers by vertue of these constitutions without them.* Since therfore the Bishop of himself alone cannot impose hands on any Minister without their assistance or consent, nor they without the Bishops, it is apparant, that the right of ordination is not wholly and originally vested in the Bishop, by any divine or humane right; but in both. *The* † *Councell of Aquisgran or Aken, under Ludovicus Pius* An. 816. c. 8. out of *Isidor. Hispalensis De Ecclesiasticis Officiis l. 2. c. 7.* determines thus: *The dispensation of the Mysteries of God are committed to Presbyters as they are to Bishops, for they are over the Church of Christ, and are consorts with Bishops in the confection of the body and blood of Christ, and likewise also in the instruction of the people, and in the office of preaching; and onely the ordination and Consecration of Clerkes is reserved to the High Preist or Bishop, because of his authority, lest the discipline of the Church, challenged or exercised by many, should dissolve, concord and engender scandals; For Paul the Apostle cals Elders and Preists by the name of Bishops,* Tit. 1. 5. 7. Acts. 20. 28. Phil. 1. 1. 1. Tim. 3. *D. Rabanus Maurus De Instit. Clericorum, l. 1. c. 6.* writes thus; *That Presbyters although they be Preistes, yet they have not attained the top or Higheſt degree of Preisthood, because they cannot signe the fore-head with Chrisme, nor give the Holy Ghost; neither can they ordaine Clerkes in sacred orders, which is reserved to Bishops for unity and concords sake. The Epistle de 7. Gradibus Ecclesiæ in the neinth Tome of Ieromes workes, avers in* expresse tearmes; *that the ordination of Clerkes and consecration of Virgins was reserved onely to the High-Preist or Bishop for his greater honor. And Tertullian*

† *Surius Tom. 3 p. 299.*

de Baptiſmo c. 17. writes, *that the High Preiſt, who is the Biſhop, hath the right of giving Baptiſme, after him Preſbyters and Deacons, yet not without the Biſhops authority, for the honor of the Church*; By all which it is evident, that Biſhops have not the ſole executive power of ordination by any divine right or inſtitution (of which there is not one ſyllable, either in theſe or other Councels or Fathers) but onely by Canons and humane Conſtitutions, made by Biſhops themſelves, to advance their owne honor, power and dignity; yet notwithſtanding the right of ordination remaines ſtill in Miniſters; and belongs to Biſhops, onely as they are Miniſters by divine right, not as they are Biſhops; as is evident by the *m 9. Chapter of the ſame Councell of Aken*, taken out of *Iſidor. De Eccleſ. Officiis l. 2. c. 6.* where writing of Biſhops ordination by impoſition of hands, and the originall thereof, they uſe this expreſſion, (which *n H. Rabanus Maurus*, likewiſe hath:) *But that Biſhops are ordained by impoſition of handes, A PRÆCESSORIBVS DEI SACERDOTIBVS, by the Preiſtes of God their predeceſſors, is an ancient conſtitution. For the holy* * *Patriarke Iſaac laying his handes upon the head of Iacob, bleſſed him, and* ‡ *Iacob in like maner give a benediction to his ſonnes: &c.* Where the Councell and Fathers both affirme; that even Biſhops themſelves are ordained by *Prieſtes or Preſbyters* (not Biſhops) *their predeceſſors*, therefore the right and power of ordaining Miniſters (and Biſhops too) belongs to Preſbyters as well as Biſhops, and to Biſhops, onely as Preſbyters, not Biſhops; and ſo can no wayes advance them in Iuriſdiction, order or degree above Miniſters. The Popiſh *q Councell of Trent Seſſio 23. De Sacramento ordinis c. 4.* determines *that Biſhops are ſuperior to Preſbyters, and that they can conferre the Sacrament of Confirmation, ordaine Miniſters of the Church, and doe many other things, which thoſe inferior order have no power to doe. And Can. 7. De Sacramento Ordinis: If any ſhall ſay, that Biſhops are not ſuperior to Preiſtes, or that they have not the power of ordination, or confirmation, or that this power, which*

m Surius Ib. p. 300.

n De Inſtit. Clericorum. l. 1. c. 4.

*Gen. 27. & 28.

‡ Gen. 48.

q Surius Tom. 4. p. 965.

they

they have, is common to them with Presbyters; or that the orders conferred by them without the consent or calling of the secular power are voyd, let him be Anathema: Loe here this Councell appropriates the power of ordination onely to Bishops, by denying it to be common to them with Ministers, and in this regard makes Bishops superior in degree to Ministers; yet not by any divine right or institution, (of which there is not one word;) but onely by humane and Canonicall; (as the *r History of the Councell of Trent*, and *s Chemnitius well observe*:) For in the same *t Sessione de Reformatione, Can. 7. 8.* it enjoynes; *that according to the ancient Canons, when Ministers or Deacons are to be ordained; that the Bishop calling to him the Preistes and other prudent men skilfull of the divine Law, and exercised in Ecclesiasticall constitutions, should diligently enquire and examine before them the stocke, person, age, institution, maners, doctrine, and faith of those that were to be ordained; and that those orders, should be publikely conferred and celebrated in the Cathedrall Church; the Canons of the Church being called to, and present at it; or if in any other place, or Church of the Dioceſſe*, Præsenti Clero Loci, *the Clergy of the place being present. u Pope Anacletus*, and the *x Canon Law, having long before that time ordained; That Preists and Deacons should be ordained by their owne Bishop*; Ita ut Cives & Alij SACERDOTES assensum præbent; *So as the Citizens and other Preistes assented thereunto; which they usually did, and ought to doe*, as *Gratian* with *y others proove at large*. So that though this Councell, and the other Canons and Constitutions debarre Presbyters and Ministers from the act and exercise of ordination, (which yet they ever use, and practise as assistants to the Bishops, who can ordaine none but by their assent, since they ought to joyne with them in the imposition of hands,) yet they deprive them not of their inherent right, nor yet of the exercise of it as assistants to the Bishop, which they have ever used. I passe now from these

r Lib. 7. f Examen Concil. Tridentini, par. 2. De Sacramento Ord. t Ibid. p. 968. u Epist. 2. c. 2. apud Surium, Tom. 1. p. 161. recited by Gratian. Distinct. 67. x Gratian. Distinct. 61. 62. 63. 64. &c. y Illyr. Catalogus Testium veritatis An. 1562. Appendix, p. 23. to 56. vera demonstratio, quod Electio Præsulum & Episcoporum non ad Ecclesiasticos solum sed & ad Laicos, vocant, pertinuerit, quodq; hi hoc jure Electionis inde usque à Christi temporibus annis: 1500. usi sunt.

Councels and Constitutions to the Fathers, who jumpe in judgment with them. It is true that z S. *Hierome*, a *Epiphanius*, * *Isidor Hispalensis*, c *Ambrose*, d *Augustine*, e *Leo*, and ‡ *others* affirme, that *Bishops onely in their time did use to ordaine Ministers and Deacons; and that Presbyters might doe all things that Bishops did, except the conferring of Orders, and some other trifling toyes, as consecrating of Altars, Churches, virgins, Chrisme, &c. not warranted by Gods word*; yet none of them determine, that the right and power of ordination belongs onely to Bishops, by divine institution and appointment; that Presbyters have no right at all, by the word of God to conferre Orders; or that they might not doe it in any case; but they expresly averre the contrary: For as they *did joyne with the Bishop in the imposition of hands*, as appeares by the *third Canon of the fourth Councell of Carthage*, forecited; so in S. *Ambrose his time, in Egypt, if the Bishop were absent, the Presbyters use to consigne and conferre Orders; as this* g *Father* testifieth: and h *S. Augustine* records, *That in Alexandria, and throughout all Ægypt, if the Bishop were wanting, the Presbyter did consecrate and give orders.* Hence *Aërius* (as i *Epiphanius* reports his words) reasoned in this maner: *What is a Bishop to a Presbyter? one differs nothing from the other; it is one order (saith hee) one honor, and one dignity.* Imponit manus Episcopus; * ITA ETIAM PRESBYTER: *The Bishop imposeth his hands, or ordaines Ministers; so likewise doth the Presbyter; The Bishop baptizeth, so also doth the Presbyter; The Bishop sitts in a throne; so also doth the Presbyter. And hee alleadged, that the Apostle saith to a Bishop:* k *Neglect not the gift that is in thee, which thou hast received by the laying on of the hands of the Presbytery: Epiphanius* there denieth not directly, that Presbyters then did use to ordaine; but demaunds, *how it is possible for a Presbyter to ordaine, not having imposition of hands in the election of Ministers, or to say that hee is equall with a Bishop.* A false and miserable shift: since all

z Epist. ad Evagrium. & in Tit. 1. a Cont. hæres. l. 3. hær. 75. b De Ecclesiasticis Officiis, l. 2. c. 7. c In Ephes. 4. & 1 Tim 4 14 d Quæstiones ex utroque Testamento mixtim. quæst 101. e Epist. 86. f Aquinas Supplementum Quæst. 38. Artic. 1. g Ambros. in Ephes. 4. h Quæstiones ex utroque Testamento mixtim. quæst. 101. i Cont. Hæres. l. 3. Tom. 1. Hær. 75. * See Cent. Magd. 3. De Ritibus circa vocationem & ordinationē Col. 135. k 1. Tim. 4. 14.

*Histo-

Hiſtories, Fathers, Authors, Councels teſtifie, that in that age, Preſbyters had alwayes their voyces in the Election, yea their hands in the ordination of Miniſters and Deacons. S. Hierome in his Commentary on Zeph. c. 2. Tom. 5. p. 218. D. writes expreſly: *SACERDOTES. and that Preists and Preſbyters who give baptiſme, and imprecate the Lords advent, to the Eucharift, make alſo the oyle of Chriſme, MANVS IMPONVNT, impoſe hands, inſtruct the catechumeny, LEVITAS ET ALIOS CONSTITVVNT SACERDOTES; ordaine Levites, and other Preists*: Therefore Preſbyters in S. Hieronymus time ordained Miniſters, Deacons, and layd on hands as well as Biſhops. Yea * *Anaſtatius*, in the life of *Pope Pelagius the firſt*, recordes; *that this Pope An. Chriſti 555. for want of three Biſhops to ordaine him; was ordained Pope, by John Biſhop of Peruſia and Bonus Biſhop of Florence, and Andreas Preſbyter de Hoſtia, and Andrew Elder or Miniſter of Hoſtia, which Luitprandius de Vitis Pontificum p. 84. and Albo Floriacenſis in his life, p. 140.* likewiſe teſtifie: Loe here a Preſbyter or ordinary Miniſter ordaining not onely another Elder, but a Biſhop, yea a Pope; and ſupplying the place of a Biſhop ‡ *the generall Councell of Nice. Can. 4. the firſt Councell of Arelat. Can. 21. the ſecond Councell of Carthage, Can. 12. the third Councell of Carthage, Can. 19. the Councell of Aphricke, Can. 16. the Councell of Rhegium, An. 472. the Councell of Arauſica, Can. 21. the Councell of Chalcedon, Act. 13. p. 187.* with ſundry Popes Decrees, ordaining, *that no man ſhall be conſecrated a Biſhop, but by three Biſhops at leaſt and that a conſecration made onely by two Biſhops ſhall be voyd*; and ſo this Pope no lawfully ordained Pope, rules this Preſbyter, ſupplyed the place of a Biſhop, in his conſecration and his

* *Appendix Catalogo Teſtium veritatis p. 23. to 56. Gerſonius Bucerus De Gubernat. Eccl. p. 25. 130. 131. 318. uſque 334. 346. uſque 354. 360. 361. 362. 363. 364. 414. 609.*

* *De Vitis Pontificum p. 53.*

‡ *See Surius concil. Can. 1. p. 188. 161. 163. 341. 369. 376. 406. 502. 506. 574. Tom. 2 p. 187. 656. Tom. 1. p. 699. 718 467. Tom. 2 p. 264. 267 268. 272. 638. 731.*

his Ordination ~~were~~ to bee good and valid by the Law of God, though invalid and a meere nullity by the Canons * An. 1390. about *Wicklifs time there arose in England certaine bold Clerkes, who affirmed; that it was lawfull for them to make new Presbyters and Clerkes, and conferre orders, like Bishops: teaching likewise, that they were endued with the same power in Ecclesiasticall affaires as Bishops were, whereupon they layd hands on many, and ordained divers Ministers: who affirmed likewise, that they had equall and the selfesame Ecclesiasticall power with Bishops:* which was the constant Doctrine of Wicklife and the Waldenſis which Doctrine of theirs was true, but their practiſe diſcommended, yet the Miniſters thus ordained by them, & their ordination held lawfull by Gods Law; yea and their ordination of others in thoſe times in darkneſſe and perſecution, when no Wickilviſts, Lollards or other orthodox profeſſors of the Goſpel could be admitted into orders by the Biſhops of that age, unleſſe they would ſubſcribe to their Popiſh aſſertions, as ſome of our Prelates now will admit none to receive orders, unleſſe they will firſt, ſubſcribe to ſuch private poſitions and Ceremonies, as are directly contrary to the eſtabliſhed Doctrine, and diſcipline of the Church of England; by meanes whereof many godly men are kept from the Miniſtery. And though *m Chryſoſtome, Primaſius, Theodoret, Ambroſe, Rabanus Maurus, Oecumenius, Theophilact, Haymo,* with ſome others, interpret that of the 1. Tim. 4. 14. *By the Laying on of the hands of the Presbytery; to be meant either of Paul himſelfe, or of the Senate of the Apoſtles, or of ſuch who had Apoſtolicall authority, or of Biſhops, and not of the bare Presbyters; becauſe* (ſay they) *Presbyters,* (to wit according to the practiſe of their, though not of former times) *could not ordaine a Biſhop, but onely Apoſtles, or Biſhops;* yet none of them ſo much as once affirme, that they cannot by the Law of God ordaine Deacons & ordinary Miniſters; or that they ought by Gods Law and divine inſtitution to be ordained onely by Biſhops: yea *n Theophilact*

* *Antiquit. Eccl. Brit. p.* 302.

m *In* 1. *Tim.* 4. 14.

n *In* 1. *Tim.* 4. 14.

on

on that text writes thus: *Behold a wonderfull thing, See how much the impoſition* SACERDOTALIVM MANVVM, of *Sacerdotall or Preiſts hands can doe*; A cleare demonſtration, that Preiſts as well as Biſhops, and Biſhops onely as they are Preiſts not Biſhops, have power of laying on hands. And [o] *Theodoret*, thus gloſſeth the text, *here hee cals thoſe the Preſbytery who had attained Apoſtolicall grace; For*, ſaith hee, *divine Scripture hath called thoſe who were honored in Iſraell, Elders.* The Fathers therefore confeſſing, that Preſbyters and Elders might and did in ſome caſes and places ordaine, and conſecrate Miniſters without the Biſhop, and likewiſe joyne with the Biſhop, (in all places) in the impoſition of hands; grant that the right of ordination and impoſing hands, belongeth to them by the word of God, as well as to Biſhops; the rather, becauſe this is the conſtant doctrine of the [p] *Fathers*, that *Biſhops and Preſbyters, by Gods Law and inſtitution, are both one and the ſame, and ſo continued till long after the Apoſtles times*; Therefore their power of ordination, the ſame with theirs. Neither doe the Papiſts diſſent from this: [q] *Aquinas* writes; That *the impoſition of hands belongs onely to thoſe who are the Miniſters of Chriſt: which was double, one which was made by Deacons, the other by Miniſters*; and becauſe hee adds not the third by Biſhops; hee plainly intimates, that the ordination made by Miniſters and Biſhops, is one and the ſame, and that Biſhops ordaine onely as Biſhops, not as Miniſters. [r] *Cajetan* on that text ſaith, *That Paul relates, that the impoſition of hands* SACERDOTALIS OFFICII, *is a part of the Sacerdotall or Preiſts office*, (not the Biſhops) and *Faber in* 1. Tim. 4. 14. writes, that *Preſbyters did uſe to lay their hands on the heads of thoſe who were to be ordained, purged, or made compleate Miniſters, powring forth holy prayers.* I know indeed that [ſ] *Aquinas* and *other Schoolemen hold, that it belongs onely to Biſhops to conferre holy orders; yet hee and* * *Durandus grant, that this is not by vertue of any divine right, or inſtitution, but onely by humane Conſtitutions and Canons, by reaſon of the more excel-*

[o] *In* 1. *Tim.* 4. 14. [p] *Ambroſe in Epheſ.* 4. & 1. *Tim.* 3. *Hierome, Sedulius, Theodoret, Primaſius, Rabanus Maurus, Remigius, Oecumenius, Theophilact, Alſelmus, Beda, Bruno &c. in Phil.* 1. 1. 1. *Tim.* 3. *Tit.* 1. 5. 7. *Acts.* 20 17 28. [q] *In* 1. *Tim.* 4 14. *Lect.* 3. [r] *In* 1. *Tim.* 4. 14. [ſ] *Supplementum Quæſt.* 38. *Artic.* 1. * *In* 4. *Sent. Diſt.* 24. *quæſt.* 5. 6.

lent

lent power and Iurisdiction that the Bishop hath over and above Ministers, and for order sake; yea they both affirme; *that Presbyters doe, and ought to joyne with the Bishop in the imposition of hands in the ordination of Ministers. The Rhemists in their annotations on the* 1. Tim. 4. 14. confesse; *that when a Preist is ordained, the rest of the Preists and Elders present, doe together with the Bishop, even at this day among them, (and have anciently used heretofore) to lay hands on those that are to be ordained*; citing the *fourth Councell of Carthage: Can.* 3. *for proofe thereof.*

u Summa Angelica Ordo Sect. 13. *and Innocentius there cited.*

x Filiuc. Iesuita De Casibus Conse. pars 1. *Tract.* 9. *c.* 5.

And the *u Canonists*, with some *x Schoolemen*, grant, *that Preists and Ministers by the Popes dispensation and License, may without a Bishops concurrent, ordaine Deacons and Ministers; but a meere Layman, or one that is no Minister, cannot doe it.* A cleare proofe, that the imposition of hands appertained to Presbyters as well as Bishops, and that the power of ordination rests more in the Ministers person, then in the Popes grant or License; else why might not a Lay man as well as a Minister, grant Orders by vertue of the Popes License, or why should Ministers joyne with Bishops in the imposition of hands? But to passe from these to the reformed Churches beyond the Seas. We know that most of them have no Bishops; that all their Ministers and Deacons are ordained by the Common election of the people and Magistrates, and imposition of the Senate or Colledge of Ministers hands; yet none of our Prelates have beene so impudently shamelesse, as to deny their ordination and Ministers to be lawfull, or their practise to be dissonant from the Scriptures, or them to be true Churches. What their writers have determined concerning the power of ordination, incident to Ministers as well as Bishops, and to Bishops onely as Ministers, and servants to the Church, not Lords, these ensuing passages will declare: *y Ioannes Lukawitz* in his *Confession of the Taborites against Rokenzana, c.* 13. *of the Sacrament of order*, writes thus: *They confesse, that the conferring of Orders onely by Bishops, and that they have more effectuall authority of his nature then other Ministers, is not from*

y Lydij Waldensia p. 23.

any

any faith or authority of the Scriptures, Sed ex consuetudine habetur Ecclesiæ, *but from the Custome of the Church.* This being the *constant doctrine of the* z *Waldenses and Toborites, that the power of giving orders, and imposing handes, belonged to Presbyters as well as Bishops; and that Bishops and Ministers by Gods Law where both one; and no Bishop greater then any Presbyter in honor, or Iurisdiction.* a *Melanchton* writes, *That if Bishops and Ordinaries are enemies of the Church, or will not give orders, yet the Churches retaine their right; For whersoevvr there is a Church, there is a right of administring the Gospell; wherefore there is a necessity that the Church should retaine the right of calling, electing and ordaining Ministers.* And *this right is a guift given to the Church, which no humane authority can take from the Church: as Paul witnesseth in the fourth of the Ephesians, where hee saith, When hee ascended upon High, hee gave guifts unto men; and hee reckons Doctors and Pastors among the proper guifts of the Church, and adds, that such are given for the Worke of the Ministery, for the edifying of the body of Christ, where therefore there is a true Church, there must needs be a right of Electing and ordaining Ministers. One thing hath made a difference of Bishops and Pastors, to wit, ordination, because it is instituted that one Bishop might ordaine in many Churches; but seeing that by Gods Law there are not divers degrees of a Bishop and Pastor, it is evident, that an ordination made by a Pastor in his Church, is ratified by Gods Law. Marsilius Patavinus in his Defensoris Pacis, pars 2. c. 15. 17. affirmes: that the power of ordaining Ministers belongs not to Preists and Bishops, but to the Magistrates and people, where hee is to be a Minister. That every Preist*

z *Fox Acts & Monuments p. 210. Catal. Testium Veritatis tit. Waldenses p. 445.*

a *Argument. & Resons. pars 7. De potestat. Episc. Arg. 2*

by divine authority, may conferre all Sacraments, and give orders, as well as any Bishop; and that every Preists hath power to ordaine and promote any beleever that is willing to the Preisthood, hee preparing him Ministerially, but God simply and immediately impressing the Sacerdotall power or character; the originall property of ordaining Ministers being onely in Christ, the head of the Church. ‡ *Hyperius* thus seconds him: *The imposition of hands in the election of a Bishop, or Deacon to approove the person to the multitude or people, was made by THE ELDERS, in whom this authority rested, whence it is here added, with the* laying on of hands by the authority of the Preisthood, *or as it is more significantly and plainely expressed in the Greeke, with the laying on of* the hands of the Presbytery, which *signifieth the whole Congregation of Elders. And they agreed, that he* who was elected by the Consent of many, *should be commended and approoved as a fitt person, by this externall signe.* *Which is thus backed by* * *Hemingius.* The *imposition of the hands of the Presbytery, is the right of ordination, which the SENATE (or Eldership) of the Church, or other Ministers of the Gospell did administer.* † *Pezelius* thus jumpes in Iudgement with them: *Heretofore the authority of ordination was granted to Bishops at least by a humane institution, yet so that the suffrages of the Church might not be excluded from the Election of Ministers, and that the other Presbyters should be present at the examination, and lay their hands together on him, that was to be ordained: For so Gratian Can. Presbyter. Distinct. 23. when a Presbyter is ordained, the Bishop blessing him, and holding his hand upon his head, all the Presbyters* like-

‡ *In* 1. Tim. 4. 14.

* *In* 1. Tim. 4. 14.

† *Argum. & Resp. pars* 7. *De Ordin. Minist. in Argum.* 1.

likewese that are present, ſhall hold their hands upon his head cloſe to the Biſhops hands: Which tended to this purpoſe, that the Preſbyters likewiſe might retaine the right of conſecrating, or ordaining to themſelves, and that ſo they might manifeſt, that whatever the Biſhop ſhould doe, that hee did it not in his owne name alone, but in the name of all. † Muſculus Harpes on the ſame ſtring thus. *It muſt plainely be confeſſed, that the Miniſters of Chriſt heretofore were elected, the people being preſent and conſenting, and they were ordained and confirmed* O F T H E E L D E R S, *by the laying on of hands.* This *forme of electing Miniſters is Apoſtolicall and lawfull;* which hee there prooves at large:

† Loci Com. De Miniſtr. Verbi Dei.

The Noble * *Mornay, Lord of Tleſsis,* ſings the ſame tune in theſe wordes: Theſe *things being thus prooved, we adde, that the right of laying on of hands, and ordaining Miniſters, is in the power of the Preſbyters. And this verily concerning the Apoſtles dayes is more apparent, then that it can be ſo much as doubted of: For ſaith Paul to Timothy,* Neglect not the gift that is in thee by the laying on of the hands of the Preſbytery, *that is, of the Preſbyters or Elders. Moreover Timothy himſelfe ordained Elders, and ſince a Biſhop and a Preſbyter are names of one and the ſame function; if the Biſhops challenge this right to themſelves from the Scriptures, the Preſbyters alſo may doe the ſame: but if they deny it to Preſbyters, in this very thing they arrogate this right to themſelves.*

* De Eccleſia Cap. 11.

‡ Magist. Sentent. l.4 c. 25. *And verily this was a good forme of argument in the Church in Ancient times.* ‡ *Hee can baptise, hee can consecrate and administer the Sacrament of the Lords body,* (which are the greater an more honourable Actions, because Sacraments of undoubted truth, of Highest note and use,) *Therefore hee may lay on hands.* (which is lesse;) *Now in ordaining Elders, the Bishop laying his hands on the head of those that were to be ordained, the rest of the Elders* † Cent. 1. l. 2 c. 6. Ritus vocationis & Ordinationis Col. 502. *likewise did lay on their hands, as appeares out of many places of the Decrees.* The † *Centurie writers* informe us, *That in the Apostles time, the Apostles did not assume to themselves the power of electing and ordaining Elders and Deacons, but they had the suffrage and consent of the whole Church; and that they, and the other Ministers of the Church with them, did ordaine and lay hands on them;* which they proove by Acts. 6. and 13. and 14. and 19. and 1. Tim. 4. 14. And in the *2. and third Century* following, *c. 6.* they affirme, *that Bishops and Ministers were thus elected and ordained, the Elders as well as the Bishops laying their* * Harmon. Confess. pars 2. *hands on them.* The * *Confession of Saxonie c.* 12. resolves expressly; *that it belongs to the Ministers of the Word to ordaine Ministers lawfully elected and called.* The † See Gerso-nius Bucerus DeGubern. Eccl. p. 618. † *Synod of Petrocomia, Artic. 6. (in Poland) decreed:* That *no Patron should receive or admit any Minister to teach in his Church, unlesse hee were lawfully ordained and sent by the Superintendents, and the Elders, and had a good and certaine testimonial from them; and the Synod of Wlodislania Artic.* 8. *and* 12. determines thus: *The ordination and mission of Ministers into certaine places to worke in the Lords vineyard, is committed to the Superintendents, and to the Ministers and Elders their Colleagues;*

(*not*

(not to Biſhops:) *Georgius Major* in his *Enar. in Philip.* 1. 1. writes thus: *That there is no difference betweene a Biſhop and a Treſbyter, Paul witneſſeth in the* 1. Tim. 4. 14. *where hee ſaith:* Neglect not the grace that is in thee &c. by the laying on the hands of the Preſbytery; *that is, of the Order or Colleadge of the Preſbyters, by which it is ſhewed, that Timothy was called and ordained to his Epiſcopall function by the Preſbyters. Therefore at that time* PRESBYTERS HAD THE RIGHT OF ORDINATION, *as well as Biſhops, neither was there any difference betweene them.* To theſe I might adde, *Maſter John Calvin*, Piſcator, *Marlorat*, and moſt other Proteſtant Commentators on the 1. Tim. 4. 14. *Zanchius De ſtatu peccati & Legal. in quartum Præceptum*, *Chemnitius Loc. Com. pars 3. De Eccleſ. c. 4. and Examen Concilij Tridentini pars 2. De Sacram. Ordinis, pag. 224. 225.* &c. (where hee prooves at large,) *that the election and vocation of Miniſters belongs to the whole Church, to the people as well as the Clergy; that the impoſition of hands belongs to Preſbyters as well as Biſhops. Wherefore the Apoſtle ſaith*, 1. Tim. 4. 14. *that Timothy had a grace and a guift by the impoſition of hands, neither ſaith hee onely of my hands, but hee addes alſo of the Preſbytery, that there ſhould be thought no difference, whether any one were ordained either by the Apoſtles, or by the Elders.*) *Antonius Sadeel, Reſponſ. ad Repetita Turriani Sophiſm. pars 2. Locus* 12. *Beza de diverſis Miniſtrorum Gradibus. Junius Contr. 5. l. c. 3. n. 3. Chamierus Pauſtratia Cathol. Tom. 2. de Oecum. Pontif. c. 6.* with ſundry ‡ other writers of the reformed Churches, who averre and proove againſt the Papiſts, and Ieſuites; *that the power of election and ordination*

‡ *Preſbytery & Epiſcopi ſunt Iure divino pares, id eſt, adminiſtrant idem officium, eodem modo, & eadem auctoritate, Vnde Preſbyteri impoſitionis manuum in paſtoribus ordinandis jus habent.* 1. Tim. 4. 14. *Can. Preſbyter. Diſtinct. 23. Sir Amandus Polanus Syntagm. Theol. l. 7. c. 11.*

tion of Miniſters by the word of God, belonges to the whole Church and Congregation, and the impoſition of hands to Miniſters, Elders, and Preſbyters as well as to Biſhops, and to Biſhops onely, as they are Miniſters. But hee that hath handeled and prooved this moſt largely and fully of all others, is *Gerſonius Bucerus de Gubernatione Eccleſiæ* (being an anſwer to *Biſhop Downhams Sermon of Biſhops*) *p.* 261. 262. 283. 287. 292. 294. 299. 310. 318. *to* 367. 464. 465. 493. 498. 499. 524. 618. where this point is ſo learnedly and ſubſtantially prooved by Scripture, reaſon, and Authors of all ſorts, that none, which read theſe paſſages of his, can ever hereafter call this into queſtion more.

Having runne thus long abroade, I now in the laſt place returne to our owne Church and writers. *The Booke of ordination of Miniſters*, ratified *by two ſeverall Acts of Parliament*, namely *3. Ed. 6. c. 12. and 8. Eliz. c. 1. and ſubſcribed to by all our Prelates and Miniſters*, † *by vertue of the 36. Canon as containing nothing in it contrary to the Word of God, expreſly orders*, that *When Miniſters are ordained:* A LL THE MINISTERS PRESENT AT THE ORDINATION SHALL LAY THEIR HANDS TOGETHER WITH THE BISHOP ON THOSE THAT ARE TO BE ORDAINED: *And the 35. Can.* made in Convocation by the Biſhops and Clergy *An.* 1603. preſcribes, that *the Biſhop before hee admit any perſon to holy Orders, ſhall diligently examine him in the preſence of thoſe Miniſters that ſhall* ASSIST HIM AT THE IMPOSITION OF HANDS. *And if the ſaid Biſhop have any lawfull impediment, hee ſhall cauſe the ſayd Miniſters carefully to examine every ſuch*

† *Canons* 1603. 36. 37.

such person so to be ordered. Provided that they who shall assist the Bishop in examining AND *LAYING ON OF HANDS, shall be of his Cathedrall Church, if they may be conveniently had, or other sufficient preachers of the same Diocesse, to the number of three at the least.* And according to this Booke of Ordination and Canon, when ever any Ministers are ordained, all the Ministers there present joyne with and assist the Bishop in layng on of hands, on every one that is ordained. So that both by the established Doctrine and practise of the Church of England, the power of laying on hands, and right of ordination, is common to every of our Ministers, as well as to our Bishops; who as they cannot ordaine or lay hands on any without the Bishop, so the Bishop can ordaine or lay hands on no Ministers without them; so that the power and right of ordination rests equally in them both. With what face or shadowe then of truth our Prelates now can or dare to Monopolize this priviledge to themselves alone, against this Booke of Ordination, their owne Canons, subscriptions, yea their owne and their Predecessors common practise to the contrary (which perchance their overgreat imployments in temporall businesses & secular state affaires, have caused them wholly to forgett, at least not to consider:) let the indifferent judge. But to passe from them to some of our learned writers: *Alcuvinus De Divinis Officiis c. 37.* writes; *that Bishops, Presbyters, and Deacons were anciently, and in his time too,* * *elected by the Clergy and people, and that they were present at their Ordination and consenting to it. That the Bishops consecration in his dayes used in the Church of Rome, wherein two Bishops held the Gospell or New Testament over the head of the Bishop consecrated, and a third uttered the blessing, after which the other Bishops present layde their hands on his*

* *See Bishop Iewels Re-ply to Harding. Artic. 4. Divis. 25. Eusebius Eccles. Hist. l. 3. c. 11. l. 6. c. 29. l. 3. l. 7. c. 3. Socr. Eccles. Hist. l. 2. c. 6. l. 5. c. 7. 8. 9. 15. l. 7. pag. 3. 12. 26. 28. 29. 34. 35. 36. 45. l. 4. c. 6. Euagrius Eccles. Hist. l. 2. c. 8. 11. l. 3. c. 11. 12.*

l. 4. c. 6. 38. Gratian Distinct. 63. 79. Appendix ad Catalogum Test. Veritatis.

his head, was but a Novelty, not found in the old or new Teſtament, nor in the Roman tradition. And then hee prooves out of Hieroms Epiſtle to Evagrius, and his Commentary on the firſt to Titus, that the ancient conſecration of Biſhops, *was nothing elſe but their election and inthronization by the Elders, who choſe out one of their company for a Biſhop, and placed him in a higher ſeat then the reſt, and called him a* Biſhop, *without further Ceremony: juſt as an Army makes a Generall, or as if the Deacons ſhould chooſe one from among them and call him an Archdeacon, having no other conſecration but ſuch as the other Deacons had, being advaunced above others onely by the Election of his fellow-brethren, without other ſolemnity.*

By which it is plaine, that in the primitive Church, Preſbyters did not onely ordaine Preſbyters and Deacons, before there were any Biſhops elected and inſtituted; but likewiſe, that after Biſhops were inſtituted, they ordained and conſecrated Biſhops (as well as Elders and Deacons,) and that the ſole ordination and conſecration of Biſhops in the Primitive and pureſt times, was nothing but the Preſbyters bare election and inthronization of them without more ſolemnity; So that the other Rites and Ceremonies now uſed, are but Novelties. *Anſelme Archbiſhop of Canterbury* on the 1. Tim. 4. 14. expounds theſe words, *with the laying on of hands of the Preſbytery in this maner*, Hee *cals that the laying on of hands which was made in his ordination; which impoſition of hands was in the Preſbytery, becauſe that by this impoſition of hands, hee received an Elderſhip, that is, a Biſhoppricke. For a Biſhop is oftentimes called a Preſbyter by the Apoſtle, and a Preſbyter a Biſhop.* (which in his *Commentary* on the *third Chapter*, *on* Phil. 1.1. Tit. 1. 5. 7. *hee prooves to be but one and the ſame in the Apoſtles time and in the Primitive Church.*) So that by his reſolution the impoſition of hands and power of ordaining Elders and Biſhops,

hops, belongs to Preſbyters as well as to Biſhops. Our Engliſh Apoſtle *m John Wickliffe*, and his Coætanean *n Richard Fitzralphe*, otherwiſe callled *Richardus Armachanus Archbiſhop and Primate of Ardmagh in Ireland*; if we beleeve either *their owne writings*, or *o Thomas Walden*, who recites their opinions, arguments, and takes a great deale of paines (though in vaine) to refute them: affirmed and taught:

m Wickliff. De 4. Sectis Novellis c. 6. De Papa. c. 11.

n Richardus Armachanus. Ad Quæſt. Armenorum. l. 11. c. 1. to 8.

o Waldenſis Cont. Wicl. Tome 3. c. 60 61 62. 63. & Tom. 1. l. 2. Artic. 3. c. 57.

Firſt, that in the defect of Biſhops, any one that was but a meere Preiſt, was ſufficient to adminiſter any Sacrament or Sacramentals whatſoever either found in Scripture, or added ſince.

Secondly, That one who was but a meere Preiſt might ordaine another, and that hee, who was ordained onely by a ſimple Preiſt, ought not to doubt of his Preſbyterſhip, or to be ordained againe, ſo as hee rightly performed his clericall office, becauſe the ordination comes from God, who ſupplies all defects.

Thirdly, That meere Preiſts may ordaine Preiſts, Deacons and Biſhops too; even as the inferior Preiſts among the Jewes did ordaine and conſecrate the High Preiſt, as Biſhops conſecrate Archbiſhops, and the Cardinals the Pope.

Fourthly, That the power of order is equall, and the ſame in Biſhops and Preiſts, and that by their very ordination they have power given them by Chriſt to adminiſter all Sacraments alike; therefore to conferre orders and confirme children, which is the leſſe, as well as to baptiſe, adminiſter the Sacrament of the Lords Supper and preach the Goſpell, which is the greater.

Fiftly, That Chriſt ſitting in heaven hath given the power of conſecrating and ordaining Preiſts and Deacons, of Confirmation, and all other things, which Biſhops now challenge to themſelves, to juſt Preſbyters; and that theſe things were but of late times, even above 300. yeares after Chriſt, reſerved

and appropriated to Bishops onely by their owne Canons and Constitutions, to increase their Cæsarian Pompe and pride. And * *Waldensis* himselfe (who undertakes to refute these propositions) saith expresly: *That no man hitherto hath denied, that God in an urgent case of necessity gave the power of ordination to any one that is but a meere Preist, to wit, in the want or defect of Bishops.* All the *Archbishops, Bishops, Archdeacons and Clergy of England* in their Booke, intituled *The institution of a Christian man, subscribed with all their hands, and dedicated to King Henry the 8. An. 1537. Chapter of Orders*, and *King Henry the 8. himselfe in his Booke stiled, A necessary erudition for any Christian man*, set out *by authority of the Statute, of 32. H. 8. c. 26. approoved by the Lords Spirituall and Temporall, and Netherhowse of Parliament, prefaced with the Kings owne Royall* Epistle, and published *by his speciall commaund* in the yeare 1543. in the *chapter of Orders*; expresly resolve, *that Preists and Bishops by Gods Law are one and the same, and that the power of ordination and excommunication belongs equally to them both.* Learned *Martin Bucer* in his *Booke of recalling and bringing into use againe the lawfull ordination of Ministers, and of the office of Pastors*, in his *Scripta Anglicana*, written here in England, *p.* 254. 255. 259. 291. 292. 293. *and on* Math. 16. layes downe these Conclusions.

* Tom. 3. c. 36. Sect. 1.

First, That the power of ordination rests principally and originally in Christ himselfe Prince of Pastors.

Secondly, That this power is secondarily and derivately in the whole Church, whose consent is requisite in the election and ordination of Ministers.

Thirdly, That the actuall power of Ordination and imposition of hands belongs as well to Presbyters as to Bishops, that they ought to joyne with the Bishop in the laying on hands; and that Timothy was ordained by the Presbyters.

Fourthly,

Fourthly, That Biſhops and Miniſters have the power of impoſition of hands in them onely inſtrumentally not originally as ſervants to the whole Congregation.

Fiftly; That the examination and ordination of Miniſters ought to be made publikely in the Church where they are elected to be Miniſters, before all the Congregation, *All which he prooves by ſundry Scriptures and Hiſtories.* *Peter Martyr* his coætaman, (*Regius profeſſor in the univerſity of Oxford, in the dayes of King Edward the 6.*) in his *Commentary upon the 2. Kings. 2. 23.* and in his *Common places*, printed at London, *Cum Privilegio, An. 1576. Claſs. 4. Loc. 1. Sect. 23. p. 849.* writes thus: *The Papiſts cannot object grievous ſinnes againſt the Miniſters of the Goſpell, but they oppoſe onely ſome ſlight, that I ſay not ridiculous thinge: they ſay that our Paſtors have no impoſition of hands, and thence they indeavour to conclude, that they are not to be reputed juſt Governours of the Church; and that the Congregations which are taught and governed by them, are no true Churches, but Conventicles of revolters. And this they ſay, as if the impoſition of hands were ſo neceſſary, that without it there can be no miniſtry in the Church; whein notwithſtanding Moſes conſecrated Aaron his Brother and his Children, offering divers kindes of Sacrifices, on which no man formerly had layd on hands. Likewiſe Iohn the Baptiſt brought in a new right of Baptiſme, and adminiſtred it to the Iewes, when as yet no hands had beene layd upon him, and hee himſelfe had beene baptiſed of no man. Paul alſo called by Chriſt in his journey, did not preſently goe to the Apoſtles that they might lay hands upon him, but hee taught in Arabia for 3. yeares ſpace, and miniſtred to the Churches, before that hee went up to the Apoſtles his Anteceſſors, as himſelfe witneſeth in his Epiſtle to the Galathians. We reject not the impoſition of hands, but retaine it in many Churches; which if we receive not from their Biſhops, we are not to be blamed for it, for they would not conferre it on us, unleſſe wee would depart from ſonnd Doctrine, and likewiſe bind our ſelves by Oath to the Roman Antichriſt.* In which words hee reſolves:

First, That the imposition of hands is no such essentiall part of a Ministers ordination, but that it may be omitted; and that those who are elected and lawfully called to the Ministery by the suffrage of the whole Church and people, are Ministers lawfully called and ordained without this Ceremony.

Secondly, That the imposition of hands belongs to Ministers, as well as Bishops; and that those who are ordained Ministers in the reformed Churches, where they have no Bishops, onely by the laying on of hands of other Ministers, are lawfully ordained.

Thirdly, That this position, that the power of ordination belongs onely to Bishops, that those are no true Ministers who are ordained without a Bishop, is but a vaine ridiculous Popish Cavill. Our Prelates therefore should be ashamed to ground both their owne, and Titus his Episcopall Hierarchie upon it: Learned * *Doctor Whitaker*, writing against *Bellarmine*, saith; *that this text of the* 1. Tim. 4. 14. *makes very much against the adversaries; For from this place wee understand, that Timothy, receiveth imposition of hands from the Elders, who at that time governed the Church by a common Councell; and against* † *Duræus*, hee argues thus; *Luther, Zwinglius, Oecolampadius, Bucer and others were Presbyters; and Presbyters by Gods Law are the same with Bishops; therefore they might lawfully ordaine other Presbyters; Doctor Fulke in his Confutation of the Rhemish Testament: Annot. on Tit. 1. Sect. 2.* and *Doctor Willet in his* Synopsis Papismi, *the 5. generall Controversie quæst. 3. part. 2.* write thus, *Although in the Scripture a Bishop and an Elder is of one order and authority in preaching the word, &c. yet in government by ancient use of speech, hee is onely called a Bishop, which is in the Scripture called cheife in governement, to whom the ordination or consecration by imposition of hands was allwayes principally committed. Not that imposition of hands belongeth onely to him, for the rest of the Elders that were present at ordination did lay on their hands, or else the Bishop did lay on his hands*

* *Controv. 2. quæst. 5. c. 5.*

† *Contra Duræum l. 9. Sect. 55.*

hands in the name of the reſt. We differ from the Papiſts in this; They affirme; that not principally and cheifly, but ſolely and wholly the right of conſecrating and giving Orders appertaineth unto Biſhops. But concerning the power of giving Orders we ſay; that though it were cheifly in the Apoſtles, yet the Paſtors and Elders together with them layd on their hands, Acts. 13. 3. 4. *and as S. Paul ſpeaketh of his laying on of hands*, 2. Tim. 1. 6. *ſo hee maketh mention of impoſition of hands by the Elderſhip*, 1. Tim. 4. 14. *And the Rhemiſts on that place miſlike not the practiſe of their Church, that their Preiſts doe lay on their hands together with the Biſhop upon his head that is to be ordained. What elſe doth this ſignifie, but that they have ſome intereſt in ordaining together with the Biſhop? The 4. Councell of Carthage Can. 3. Decrees thus: Let all the Preiſts that are preſent, hold their hands next to the Biſhops hand, upon the head of him that is to be ordained. Againe Can. 14. of the ſame Councell: The Biſhop muſt not give orders, but in the preſence and aſſembly of the Clergy. By this then it is manifeſt, that impoſition of hands doth not wholly and ſoly belong to the Biſhops, ſeeing the reſt of the Elders were wont to lay on their hands likewiſe, or the Biſhop in the name of the reſt. So that the* Elders *were not excluded. Doctor Feild* in his 5. *Booke of the Church, c. 27.* is of the ſame opinion; where hee prooves out of *Durandus and other Papiſts, that the power of conſecration and order is not greater in Biſhops then in any other Miniſters; that the power of ordination was reſerved to Biſhops, not by any divine, but humane Conſtitutions onely, rather for to honor the Biſhops preiſtly place, then for that it might not be done by any other, and for the avoyding of confuſion and ſchiſme in the Church: Concluding, that in caſes of neceſſity; as when Biſhops are extinguiſhed by death; or fallen into hereſie, or obſtinately refuſe to ordaine men to preach the Word and Goſpell of Chriſt ſincerely, and the like, then Miniſters onely may ordaine other Miniſters, without any Biſhops aſſiſtance.* And *Maſter Cartwright in his Confutation of the Rhemiſh Teſtament, on the* 1. Tim. 1. 14. *Sect. 18. and on Tit. 1. Sect. 2.* prooves, *both by the Rhemiſts owne* p. 500.

practise and Confession, by the 4. Counsell of Carthage, cited by them, and the History of Eradius his ordination, who succeeded Augustine, to which sixe Elders, as well as two Bishops were called, and by the text of Timothy itselfe, that the imposition of hands belongs to Elders as well as Bishops, which hee manifests to be one and the same by divine institution. Finally, acute and learned *Doctor Ames* in his *Bellarminus Enervatus Tom. 2. l. 3. c. 2.* of the *vocation and ordination of Ministers, Sect. 4. &c. De Ordinatione*, Concludes thus against *Bellarmine*, who affirmes, *that the ordination, vocation, and election of Bishops and other Ministers of the Church belongeth onely to Bishops.*

pag. 84.

First, That it cannot belong *Iure Divino* to Popish Bishops, superior to Presbyters in degree, because they themselves are onely, *vel juris, vel injuriæ humanæ*, of humane right, or rather injurie, not of divine institution.

Secondly, That the very act of ordination belongs to divine Bishops, that is, to Presbyters, in a Church well ordered.

Thirdly, That as to the right force and vertue which it hath in constituting the Minister of the Church, it alwayes appertaines to the whole Church; as the celebration of Matrimony receives all its force and vertue from the consent of the parties married.

Fourthly, That in corrupted and collapsed State of the Church, the Ministery and Order failing; the very act of ordination, so farre forth as it is necessary to the constitution of a Minister, may in such a case be lawfully executed by the people.

Fiftly, That the Act of ordination is attributed to Presbyters, 1. Tim. 4. 14. And that the Apostles themselves did not ordaine ordinary Ministers, but by the concurrence and consent of the people, Acts. 14. 23.

Sixtly,

Sixtly, That in the primitive Church, which was governed by the common Counsell of the Presbyters, before there were any Bishops, the very first Bishops were not ordained by Bishops, which then were not, but by Ministers.

Seaventhly, That all the Councels, Degrees and Testimonies of Fathers objected to the contrary, proove nothing else, but that the Act and Right of Ordination partly by Custome, and partly by humane Decrees, was given to the cheife Presbyter or Bishop after the Apostles time, not belonging to them by any divine right.

Eightly, That the imposition of hands is not absolutely necessary to the essence of a Pastor, no more then a Coronation to the essence of a King, or the celebration of a mariage, to the essence of a mariage.

Ninthly, That the power of Ordination, according to the Schoolemen and Canonists, is not an Act of Iurisdiction, but of simple office, which Presbyters may performe without any Commaund or Iurisdiction.

Tenthly, That the Papists themselves teach, that baptisme conferred by any Christian, though a lay man or woman; is good by reason of the necessity of it, that a simple Presbyter by the common consent of the Popish Doctors, may administer the Sacrament of Confirmation, or conferre any of the greater Orders, and that all the Pontificians teach with unanimous consent, that a Bishop once consecrated, although hee be a Simoniack, Heretick, excommunicate person or the like, may yet firmely ordaine others. Therefore a *fortiori* Godly Presbyters, or the people and Church of Christ, may lawfully conferre orders without the helpe or concurrence of a Bishop. Which authority of his ought not to be slighted as Schismaticall or Erronious, it being consonant to the Doctrine both of our owne and other Protestant writers, Churches; *and this booke of his printed*

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by

by Authority, in the university of Oxford, no longer since, *then Anno 1629.* It is evident then by this whole cloud of witnesses (to omit others) that the power and right of ordination and imposition of hands, (which sayth * *Gratian*, *is nothing else but a prayer over a man; and as* † *Aquinas writes, signifieth only the conferring of grace, which is given by Christ; and not that Ministers,* (not Bishops, who are here but Ministers) *give this grace,; and so as proper for Ministers as Bishops both by divine and humane right and practise*) belongs to Presbyters and ordinary Ministers as well as Bishops; therefore Bishops cannot be paramount Presbyters and ordinary Ministers in order and Iurisdiction, in this regard; neither will this power of ordination proove Timothy or Titus Bishops, as they now vainely surmise. Hence therefore I retort the objection in this maner against the opposites.

* *Manus impositio quid est aliud quàm oratio super hominem? Caus. 1. qu. 1. c. Manus. Ambr. in 1. Tim. 4.*

† *In 1. Tim. 4. Lect. 3. See Gersonius Bucerus De Gubern. Eccl. p. 337.*

That power or authority which is common by divine right and institution to Ministers and Presbyters as well as Bishops, can neither proove Timothy or Titus to be Bishops, or Bishops to be superior to Presbyters or Ministers in Jurisdiction, order, dignity or degree, *Iure divino or humano.*

But the power ~~of~~ *or* authority of ordaining Presbyters, Ministers, and Deacons, is such; as the premises undeniably evidence.

Therefore it can neither proove Timothy or Titus to be Bishops, nor Bishops to be superior to Presbyters, or Ministers in Iurisdiction, order, dignity or degree, *Iure divino* or *humano.*

Sixtly, S. Paul, in the 1. Tim. 3. and Titus 1. 6. &c. *makes*

makes a particular enumeration and recitall both of the qualifications, and offices of a Bishop; But among all these, hee speakes not a word concerning the power of act of ordination; neither doth hee make it a part of a Bishops qualification or duty to be apt and able discreetly to conferre orders, as hee doth particularly require, *hee* * *should be apt to teach*: How therefore this should be a cheife property, or principall quality of a Bishop, I cannot yet conjecture, since the Scripture makes it none, but rather a *property, an act of the Presbytery*, 1. Tim. 4. 14. Acts. 13. 3. 4. I shall desire Bishops therefore, to produce some divine Charter or other for this pretended Monopolie of ordination, which they would ingrosse unto themselves alone (perchance to make the more advantage by it, it ‡ *being a sweet and pleasant gaine as some handle it now*,) before they lay any further Title thereunto, even as they are Diocæsan Bishops.

* 1. *Tim.* 3. 2.

‡ *Lindewoods Constit. Provinc. l.* 3. *de censibus. cap. Sena f.* 160. 161.

Seaventhly, I must informe our Bishops for their learning, that *An.* 31. *H.* 8. *in the Patent Rolls part.* 4. *King Henry the* 8. *granted a Patent to all the Archbishops, and Bishops of England, to enable them to consecrate Churches, Chapples, and Churchyards, by vertue of his speciall Patents and Commissions under his great Seale first obtained*; without which they could not doe it, *and that all the Bishops in King Edward the* 6. *time, had speciall clauses in their Letters Patents, authorizing them to ordaine and constitute Ministers and Deacons, as Bishop Ponets, Bishop Scoryes, Bishop Coverdales, Patents* 5. Edw. 6. *pars* 1. & 2. with others in his Raigne, testifie at large. *Neither doe or can our Archbishops or Bps. at this day consecrate any Bishop or Archbishop, unlesse they have the Kings owne* * *Letters Patents, authorizing and commaunding them to doe it*, as the *Patents* directed to them upon every Bishops consecration and experience witnesse. It seemes therefore that their power to consecrate Churches, Chapples, Churchyards, Ministers, and Bishops, belongs not to them as they are Bishops, and that it is meerly humane not divine, since they claime and execute it *onely by*

* *See Wells Presidents: Warranti Sect.* 574.

verme of the Kings Letters Patents; therefore it cannot advance them above Presbyters, by any divine right.

Eightly, All accord, *that in cases of necessity, when or where Bishops are wanting, or when there are none but Simoniacall or Heriticall Bishops, who refuse to ordaine such as are Orthodoxe, or will not subscribe to their heresies, there Presbyters and ordinary Ministers may lawfully conferre orders, confirme, and doe other Acts, which Bishops usually ingrosse to themselves; so Ambrose, Augustine, Richardus Armachanus, Wicliffe, Thomas Waldensis, Feild, Ames*, with others in their forequoted places, and generally all divines resolve without dispute. Yea that learned *Morney Lord of Plessis, in his Booke De Ecclesia. c. 11.* * *Amesius*, with sundry others affirme, *that the people alone in case of necessity where there are no Bishops nor Ministers, may lawfully elect and ordaine Ministers, as well as baptise and preach* (both which ‡ *Papists*, and * *Protestants affirme, that Laymen may lawfully doe in cases of necessity*) *the right of ordination and election of Ministers being originally in the whole Church and people, Ministerially onely in Bishops and Ministers as servants to the Congregation, and the imposition of hands no essentiall, but a ceremoniall part of ordination, which may be sufficiently made without it*, as *Angelus de Clavasio, Peter Martyr*, and others, both Papists and Protestants, affirme. But when *Paul left Titus in Crete*, ‡ *to set in order the things that were wanting, and to ordaine Elders in every City*, there where present no other Bishops or Elders to ordaine Ministers, (as is likely) but Titus onely; for we read of none else but Titus then in Creete, (which was then but newly converted to the faith;) and hee is enjoyned, *to ordaine Elders in every City*; which prooves there were none there before, for what need then of any, yea of *many others* to be newly *ordained*, and that *in every City*? Titus his example of ordination therefore in this exigent and necessity in a Church then newly planted, is no argument to proove him a Diocæsan Bishop; since other *ordinary Ministers* might ordaine in such a case, as all acknowledge, *yea and the people too, without either Minister or Bishop to assist them.*

* *Bellarminus Ener. Tom. 2. l. 3. c. 2.*

‡ *Summa Angelica, Baptismus 5. Sect. 12. Concil. Carthag 4. Can. 39. 99. Gratian. Distinct. 23. cap. Mulier.*

* *Fox Acts & Monuments 1610. p. 465. 485. 501. 599. 1015. 1016. 1795. 1796.*

‡ *Tit. 1. 5.*

Ninthly,

Ninthly, I answer, that it is most evident, that Titus did not ordaine Elders in every City, by vertue of any Episcopall inherent Iurisdiction of his owne, but as Paules Substitute, who *appointed him to doe it, and prescribed him what maner of persons hee should ordaine*: Tit. 1. 5. 6. 7. 8. 9. This therefore cannot proove Titus to be a Bishop; or that the sole right of ordination is appropriated unto Bishops, as Bishops, but rather the contrary.

Lastly, Admit, that the power of ordaining Presbyters belonged only to Bishops *Iure Divino*; yet is no good consequent; Ergo, they are superior to Presbyters in order and degree *Iure Divino*; since the conferring of orders, (an * *act of service, of Ministry onely, not of Authority, and no more then an externall complement or Ceremony*) is farre † *inferior to the authority of preaching, baptising, consecrating, and administring the Sacrament, which every Minister may doe as well as a Bishop*. The Bishops and Ministers in the primitive Church had * *many of them the gift of tongues, of prophecy, of healing and working miracles*, which some Bishops, then and all now want; yet these extraordinary endowments made them not superior in Iurisdiction, order, or degree to those Bishops who then wanted those gifts, or to ours now, who take farre more state upon them, then those Bishops did. d *Many Bishops there are and have beene that could not, at least would not preach, though Bellarmine himselfe*, yea the * *Councell of Trent*, and f *all men acknowledge, that it is the chiefest, and most honourable part of their Episcopall function, as making them Christs Ambassadors*: Are they then inferior in order, dignity, power, and degree to Bishops, yea to Ministers, Vicars, and poore Curates who are both able and willing to preach? That which makes any man superior in order Iurisdiction, or dignity to his equall, must be an authority superior to that which his equall hath, not the accession of any inferior dignity or power. The making of an Earle, a Knight, or Country-Iustice, addes nothing to his former honour in point of

* *Amesius, Bellarminus Enervatus Tom. 2. l. 3. c. 2. & others forequoted.*
† *See Gerso-nius Bucerus de Gubernat. Eccles. p. 33. 158. to 162. 261. 262. 499. 500. 517.*
* *1. Cor. 12. 9. 10. Acts 10. 46.*
d *Marsilius Patavinus Defenc. Pacis pars 2. c. 20. 24. Fox Acts and Monum. p. 1153. Bishop Latymers Serm. of the plough.*
* *Nicolaus de Clemangis de corrupto Eccles. statu. c. 14. 15. 16. Avent. Annal. Bojorum. l. 6. Proœmio.*
* *De Cleric. c. 4.*
f *Thomas Becons Catechisme. f. 499. 500 Eccles. p. 33.*

The Institution of a christian man: Ch. of orders; Gerson. Bucerus De Gub. Eccles. 158. *usque* 162, 261, 162. 499 500. 517. 518. 540. 622. 623.

superiority or precedency. If a Bishop be presented to an ordinary benefice, prebendary or Deanery, (*as* * *some are and have beene by way of Commendam.*) it accumulates nought to his Episcopall authority, being inferior to the power of the Keyes, preaching and administring the Sacraments, which every enjoyes *Iure divino*, as absolutely as any Archbishop or Bishop, can no wayes advaunce Bishops in Iurisdiction or degree above Presbyters and ordinary Ministers, no more then the Bishop of *Durham his being a* † *Count Palatine, with his large temporall Jurisdiction, farre exceeding that of all our Archbishops and Bishops*, advaunceth him in order or degree above them all. So that this grand objection to proove Titus a Bishop; yea a Bishop superior in Jurisdiction, order, and degree to Ministers; is both false and idle.

Obj. 4. If any object, *that it is a received maxime in the Schooles,* ‡ *that hee which ordaines is greater then hee who is ordained*; and that the Apostle saith, *that the lesser is blessed of the greater*: Therefore Titus, and so likewise Bishops, who ordaine Ministers in point of Jurisdiction, order, dignity and degree.

Answ. 1. I answer; *First*, that this objection takes that for granted which I formerly refuted and evidenced to be a falsehood; to wit, that the power of ordination belongs onely to Bishops, not to Presbyters; and so is build on a false sandy foundation.

Secondly, I answer; that this proposition, hee that ordaineth or consecrateth Ministers is greater in Iurisdiction, power, order, or degree, then the parties consecrated and ordained; is a notorious dotage and untruth, broached at first by * *Epiphanius*, to confute *Aerius his orthodox opinion, of the parity of Bishops and Presbyters*; and since that taken up at second hand by ‡ *Bellarmine, and other Iesuites*, the * *Councell of*

¥ *See Godwins Catalogue of Bishops. p.70. 72. 1114.123. 143. 164. 185.214. 220.247. 249.275. 345.382. 422. 436. 448.484. 501.502. 568.569. 570.571. 572.620. 621.622. 630.*

† *Godwins Catalogue of Bishops. p.644. 657 660 Brooke County Palatine 14. 15. 16.18. 19. 24.*

‡ *Bellarmin. De Clericis l.3. quæst.2.*

* *Contra hæreses l. 3. Tom.1.Hær. 75. Col. 759.760.*

‡ *De Clericis. l.3. Quæst.2.*

* *Sessio 23. De Sacramento Ordinis cap. 3. & Canon. 7.*

Trent,

Trent, ‡ *Bishop Downham*, with other Patriots of the Popes and Prelates Monarchy; and last of all (like Coleworts twice sodde) usurped by *all our Prelates in their high Commission at Lambeth in their Censure of Doctor Eastwicke*, who laid the whole weight and burthen of their Episcopall superiority and precedency over other Ministers, upon this rotten counterfeit Pillar, unable any wayes to support it, as these ensuing demonstrations will evidence at large bejond all contradiction.

‡ *His Sermon Aprill 17. An. 1608. in this defence of the honorable Function of Bishops, and his defence of that Sermon since.*

For first of all we know, ° *that Cardinals and Bishops at this day*, (*as the people and Clergy, yea the Emperor heretofore*) *doe elect and consecrate the Pope*; yet they are not greater in order, dignity, power or Iurisdiction then the Pope, but inferior, and hee farre superior to them in all these. We ᵖ read, *that Metropolitanes, Patriarkes, Primates and Archbishops are created, consecrated and installed by ordinary Bishops, as the* * *Archbishops of Canterburry and Yorke, have oftentimes beene by the Bishops of London, Rochester, Wincheſter, Salisbury, and the like*: yet are they not greater in dignity, power, authority, place, or order then they, but subordinate and subject to them whom they thus ordaine, in every of these. We know by dayly experience that one Bishop consecrates and ordaines another, and hee a second, and that second a third; yet all of them are of equall power, and Iurisdiction, not different or distinct in order or degree; and sometimes the last of the three in respect of his Bishopricke, takes *precedency of the rest, that ordained him, as the* ‡ *Bishops of London, Durham, and Wincheſter doe here with us, and other* Bishops *the like in forraigne parts.* So *some* * *Ministers joyne with the Bishop in the ordination and laying of hands on others*, yet one of them is not superior in Iurisdiction, order, or degree to the other; Now were this our Prelates objected Paradoxe true; the Cardinals should be greater in order, power, and degree, then the Popes, the Bishops, then Patriarkes, Metropolitanes, Primates, and Archbishops; one Bishop, one Minister then another; yea there should be so many different degrees, among Bishops and Ministers, as there are

° *Gratian Distinct. 79.63.*

ᵖ *Gratian Distinct. 79.63.*

* *See Antiquitates Eccleſiæ Brit. Godwins Catalogue of the Archbishops of Canterbury and Yorke, Malmesbury De Gestis Pontificum Angliæ, with Mason his Consecration of Bishops, and the booke of consecration of Bps.*

‡ *31. H. 8. c. 10.*

* *The booke of Ordination of Ministers: & Can. 35.*

succeſſive ſubordinate ordinations; which is both falſe and abſurd. *S. Hierom in his Epiſtle to Evagrius and on Titus*, 1. with *Alcuinus, De Divinis Officiis c. 37.* affirme, *that in the primitive Church Biſhops were both Elected and conſecrated by Preſbyters; and the Scripture is expreſſe, that both Paul and Timothy were ordained by the Preſbytery*: Acts 13. 3. 4. 1. Tim. 4. 14. If the Biſhops reaſon then be orthodoxe; it followes inevitably, that in the Apoſtles times, and the primitive Church Preſbyters were ſuperior in Iuriſdiction, order and Degree to Biſhops, yea to Paul and Timothy, the one an Apoſtle, the other an Euangeliſt; and not Biſhops, Lords paramount over them, as they now pretend; and then farewell their Hierarchy which they ſo much contend for. The *Archbiſhop of Canterbury* (who ſtood much upon this argument at *Doctor Baſtwicks* Cenſure) both *crowned our Soveraigne Lord King Charles*, and *baptiſed* his ſonne *Prince Charles*; will hee therefore conclude, that hee is greater in power, authority, place, and Iuriſdiction then they? The * *Archbiſhops of Canterbury, have uſually crowned and baptized the Kings of England, and the Archbiſhops of Rheemes the Kings of France*; will they therefore inferre, Ergo they are greater in power, dignity, and authority then they; as the † *Popes argue, that they are greater then the Emperors, becauſe the Biſhops of Rome have uſually crowned the Emperors*? Are the Princes Electors in Germany greater then the Emperors; or of Poland, Bohemia, and Sweden greater then their Kings; becauſe they elect and create them Emperors and Kings? Are the Lord Major of London and Yorke, or the Major of other Cities inferior to the Commons; or the Lord Chauncellors of our Vniverſities of Oxford and Cambridge, leſſe honorable, potent, and inferior to the Doctors, Procters, and Maſters of Arts; or the heades or Maſters of the Colleadges and Halls in them, ſubordinate, or leſſe worſhipfull or eminent then the fellowes, becauſe they are elected, conſtituted and created by them, to be ſuch? Are the Knights, Citizens and Burgeſſes of the Parliament, not ſo good as thoſe freeholders, Cittizens and Burgeſſes who elect them? or the Maſters

* *See Antiquitates Eccleſ. Brit. & Godwins catalogue of Biſhops.*

† *Marſilius Patavinus Defenſoris Pacis: pars. 2. c. 25.*

Masters of Companies inferior to those that choose them. If not, as all must grant, how is this maxime true; *that hee who constitutes, ordaines, or consecrates another, is greater then the parties constituted, ordained, or consecrated, and that in Iurisdiction, place, order, and degree?* Our *Popish Preists* are not afraid to proclaime * *that in their consecration of the Sacrament, they create their very Creator, and make no lesse then Christ himselfe*: are they therefore greater and higher in order and degree then Christ, *the* † *great and onely High Preist, the* * *cheife Shepheard, and Bishop of our Soules*, whose ‡ *Vicar and Substitute the Pope himselfe doth but claime to be?* Certainly if this their Popish proposition be true, they must needs be one order and degree Higher, in point of Preisthood, then Christ himselfe; who must then lose his titles of High Preist and cheife Shepheard, becaufe every Masse-Preist will be paramount him; in that hee not onely consecrates, *but creates him too.* We read in * *Scripture, that Kings, Preists and Prophets were usually annointed and consecrated to be such with oyle*; was therefore the oyle that consecrated them, greater or better then they? Are the font and water, better then the children baptized in or with them? The Diadems better then Kings, becaufe they crowne them? or the very hands of Bishops and Ministers, worthier then Ministers ordained by them? If not, then are not Bishops greater then the Ministers which they ordaine or consecrate, since both are but instruments, Servants not prime originall agents, Lords, or Supreme absolute actors in these severall consecrations and actions. If we cast our eyes either upon nature or policy, we finde this proposition of our Prelates a meere falsehood. In nature we see, that a man begets a man; an horse an horse; an asse an asse; a dogge a dogge &c. equall one to the other in nature, quality, species, and degree; the sonne being as much a man as the Father, the colt as much an horse as the steed that begott him. In Civill or Politique Constitutions, wee see the like; In our Vniversities, Doctors

* *Discip. Sermo.* 111. *Bishop Iewels Reply to Harding. Artic.* 22. *Div.* 10. p. 452. 453

† *Hebr* 4. 14 15. c. 8. 1. c. 9. 11. c. 10. 21.

‡ *Hebr.* 13. 20. 1. *Pet.* 2. 25 c. 5. 4. *Iohn.* 10. 1. &c.

* *Concil. Constantien. Sessio* 24. *Bellarm. De Pontifice Romano.*

‡ *Exod.* 29. & 35. *Lev.* 4. 3. 16. 1. *Sam.* 10. 1. c. 26 6. 11. *Psal.* 92. 10. 1. *Kings* 1. 39 c. 19. 15. 16.

Doctors and Professors of Divinity, Phisicke, Law, Musicke, create other Doctors of the same Professions, equall to themselves, and as much Doctors in these arts as they; one Doctor in each of these, being as much and no more a Doctor then another, save onely in point of time or antiquity, but not in respect of the profession or degree of Doctorship it selfe; yea * *every Minister made by any Bishop, is as much as truly and fully a Minister as the Bishop, as all Protestants and Papists doe acknowledge*; therefore the same in specie with, and equall to a Bishop: Our Bishops pretend themselves *Spirituall Fathers*, and they call the Ministers ordained by them, *Sonnes*; So ‡ *Epiphanius long since argues against Aerius*: As therefore in naturall generations, a man begets a man, a beast a beast; and in Civill respects; a Gentleman begets a Gentleman; a peasant a peasant &c. but not a man a beast; a beast a man, a Gentleman a peasant, nor a peasant a Gentleman; So Bishops when they engender naturall children, beget them as men, not Bishops, and their children are as much men as themselves; when they spiritually ordaine or engender Ministers, they doe it onely as they are Ministers not Bishops, and those they thus beget and ordaine, are as much Ministers as themselves; when they beget and consecrate Bishops, they doe it as they are Bishops, and those thus begot and consecrated are as much Bishops as themselves. Since therefore they ordaine Ministers onely as they are Ministers, not as Bishops; as is cleare (else it were an unnaturall an incongruous, yea a monstrous generation, to beget one of a different kinde, order, quality and degree from themselves, and as much as if a man should beget a beast, an horse, or an Asse,) and since every Minister is as much as compleatly a Minister every way as the Bishop, and Ministers who ordaine him; how this proposition can be true; *that the ordainer is higher in Jurisdiction, or different Iure divino in order or degree from the ordained*, I cannot yet perceive, neither can our Prelates ever make it good. We know there are now divers Ministers living, who not only baptized, but likewise ordained some of our Bishops to be Ministers,

and

* *Bishop Iewell Reply to Harding. Article 4. Divis. 5. 6. 18.*

Richardus Armachanus De Quæst. Armenorum l. 11. c. 1. 2. 3. 4. 5. 6. 7.

‡ *Contr. hær. l. 3. hær. 75.*

and layd hands upon them with the Bishop at the time of their ordination; yea every of our Bishops, and Archbishops were first ordained Ministers by Ministers before they were made Bishops or Arcbishops. And *the first Bishops that were ordained in the Church paramount Ministers, were ordained Bishops by Ministers, as Hierom writes in his Epistle to Evagrius, and all since acknowlege out of him.* Are these Ministers therefore in point of order, honor, jurisdiction, dignity and degree, greater then our Archbishops or Bishops? If so, then the controversie is at an end; and the truth most apparant; that our Ministers are greater and higher in degree then our Bishops and Archbishops, not our Bishops and Archbishops higher & greater then they, as they vainely contend. If not, then the Prelates maxime, on which they ground their Hierarchie, is most false, in that sence in which they urge it; and so will yeild no supportation to their Hierarchie.

Thirdly, I answer, that this Proposition of theirs is warranted by no Scripture, nor backed with any convincing reason drawen from Scripture; therefore it prooves nothing either for Titus his Episcopall authority; or for Bishops superiority above other Ministers, by any divine right, or institution: As for that text of *Hebr. 7. 7.* (*And without all contradiction the lesser is blessed of the greater*;) it is nothing to the putpose.

First, Because it it not spoken concerning ordination, or of one Ministers ordaining or blessing another, but *onely of Melchizedechs blessing of Abraham*, and Ministers blessing of the people, as the words and ‡ *all Commentators joyntly testifie.*

‡ *Anselmus, Haymo, Rabanus, Primasius, Calvin, Deering, and David Dickson on this text.*

Secondly, Because it is not meant of Ministers, who blesse others onely *Ministerially*, *instrumentally*, by way of duty and service, as Bishops ordaine Ministers; not inherent originall authority, for then Ministers shouldbe better and greater then God, whom they blesse and praise, but of Christ himselfe; who by

Melchisedech, his type, blessed Abraham by his owne inherent authority and power; as the onely * *true High-Preist, and* ‡ *cheife Shepheard of our soules.* If therefore our Prelates take their maxime in this sence, hee that ordaines Ministers, to wit, originally by his owne inherent primitive authority and power, is greater then those who are ordained in Jurisdiction, power, and degree; then the proposition thus interpreted, is true and warranted by this text; but yet they gaine no advantage by it, because no Bishops, do or can ordaine Ministers thus, *but* * *onely God and Christ alone, whose* Ministers and Servants both the ordainers and ordained are. But if they meane, that they who ordaine Ministers onely instrumentally and Ministerially as servants to Christ, his Church and the whole Congregation, (in whom the originall and primitive right of ordination is onely vested) are greater in Iurisdiction, order and degree, then those who are ordained, as they doe and must doe; then the proposition is most false and not justified by this Scripture, as the premised instances manifest.

Heb. 4. 14. 15. c 8. 1. c. 9. 11. c. 10. 21. ‡ *Heb.* 13. 20. 1. *Pet.* 5. 4. * *Ephes.* 4. 10. 11. 1. *Cor.* 12. 28. *Math.* 9. 37. 38.

Fourthly, Admit this proposition true; that those who are to ordaine others are greater in power and authority then the parties to be ordained, before their ordination fully executed, because they have an office, a calling of Ministery which the others want; in which sense the proposition may be true, yet it is not true; that the ordainers are greater in power, office and authority then the parties actually ordained after the ordination past and finished; because the very end of ordination, is to conferre the selfesame office of Ministery on the parties ordained; which the ordainers themselves have in as large and ample manner as they enjoye it; and the parties once ordained, are thereby made as compleate, and absolute Ministers every way, in respect of their orders and office, as any of those who ordained them: though they were not so when they came to be ordained. This appeares by the examples of ‡ *Mathias and Paul*; before they were called and ordained to be Apostles, they were inferior to the other Apostles; but being once called and ordained Apostles, *they became equall with the other Apostles in Apostolicall power, dignity, and degree.*

‡ *Acts.* 1. 25 26. *Gal.* 2. 8. 9, 11. 14 1. *Cor.* 12. 28. 29. 2. *Cor.* 11. 5

degree. So that from all theſe premiſes I may conclude, that this maxime of our Prelates, whereon they build their Epiſcopall Hierarchie, in that ſence they take it, is moſt falſe; and neither prooves Titus to be a Diocæſan Biſhop, nor yet Biſhops to be ſuperior to other Miniſters in dignity, power, order, or degree, by divine right and inſtitution as they pretend they are.

Finally, Admit the propoſition true, yet it prooves but this; that Biſhops are ſuperior to thoſe Miniſters onely which themſelves ordaine, (ſo that if they ordaine none they are ſuperior to none; not to thoſe ordained by others, which may be their equals notwithſtanding this allegation, ſeing they were not ordained by them; this propoſition extending onely to the act, not to the power of ordination. If any extend it further, in this ſort; that they who have power to ordaine Miniſters are greater in order, Iuriſdiction, degree and dignity, then thoſe who want this power; then it will follow, that Biſhops ſuſpended from ordaining others (*either for advaunncing unworthy Miniſters, without due examination, or making Miniſters without a title, as many now doe*, for which the * *Canons preſcribe, they ſhall be ſuſpended from giving Orders for two yeares ſpace*) are inferior in order and degree to Biſhops, who may execute this power and ordaine; and ſo one Biſhop ſhall be ſuperior in order and degree to another Biſhop; which none ever yet affirmed; yea all our Biſhops *being prohibited and diſabled by their owne* ‡ *Canons to ordaine Miniſters or Deacons at any time, but onely at the 4. ſolemne times appointed, and that in the preſence of the Deane, Archdeacon or two Prebends at the leaſt, or of 4. other grave Perſons, being Maſters of Art at leaſt, and allowed for publike Preachers*: it will hereupon follow, that Biſhops onely at theſe 4. times of the yeare, are greater in dignity and degree then Miniſters, becauſe they may then ordaine, but not at other ſeaſons, when they have no power or authority to conferre orders upon any being reſtrained by the Canon. All which being layd together, diſcovers the weakennes, the abſurdity of this our Prelates Theory, on which they build both their owne, & Titus his hierarchy, which now fall quite to ruine with this their ſandy foundation, which I have here ever diſſipated & ſubverted, if I miſtake not. *Obj.*

* *Canon.* 33. 35. *An.* 1603.

‡ *Canon* 31.

Obj. 5. If any finally object; *that the Fathers stile Titus*, the first *Bishop of Crete, and Timothy of Ephesus*, therefore they were Diocæsan Bishops, and superior in Jurisdiction and degree to other Ministers, and so by consequence are other Diocæsan Bishops as well as they.

Answ. 1. I answer: *First*, that neither *S. Paul* nor *S. Luke*, who lived in their times, and knew them farre better then any Fathers or writers since, ever so much as once terme or stile them Bishops; much lesse, the first or sole Diocæsan Bishops of Crete, or Ephesus; which no doubt they would have done, had they beene in truth Diocæsan Bishops there; and the name & the office of a Bishop so honorable and sublime, above that of Ministers, even *Iure Divino*, as our Prelates and their flatterers now pretend. Their testimonies therefore (who stile them onely † *Ministers or Euangelists*, never Bishops) is to be preferred before all Fathers and writers, (who stile them Bishops) being neither acquainted with their persons or functions, nor living in their age.

† 1. Tim. 4. 6. 2. Tim. 4. 5. 1. Thes. 3. 2.

Secondly, No Father ever stiles them, or either of them a Diocæsan or sole Bishop of Crete or Ephesus, (the thing which ought to be prooved,) *but Bishops onely*, as they stiled other Ministers, *the name, the office of Bishops and Presbyters being but one and the same, and promiscuously used in the Apostles times; all Presbyters being then called Bishops, and all Bishops Presbyters; as is evident by* Acts. 14. 23. c. 20. 17. 28. Phil. 1. 1. 1. Pet. 5. 1. 2. 3. Tit. 1. 5. 7. 1. Tim. 3. 1. 2. 3. 2. Iohn. 1. 3. Iohn. 1. Philemon. 9. with all ancient, all moderne Commentators on these texts. Whence the *Translators of our last authorized English Bible*, affixe these *Contents to Titus*, 1. 6. *to* 10. (which treates of the quality of Bishops) *How they that are to be chosen MINISTERS ought to be qualified:* And the *Booke of ordination of Ministers* (confirmed by two * *severall Acts of Parliament*) prescribes the 1. Tim. c. 3.

* 3. Ed. 6. c. 12. 8. Eliz. c. 1.

Acts

Acts 20. *and* Titus 1. *to be read both at the ordination of Ministers, and Consecration of Bishops*: and so intimates, yea interpretes, that Bishops and Ministers in the Scriptures language, are both one, in name, and office, and were so reputed in the Primitive Church.

Thirdly, The Fathers use the word, *Elders and Bishops, promiscuously*; calling Elders Bishops, and Bishops Elders; Hence *Papias the Auditor of S. John, and companion of Polycarpus*, writes thus *in the Preface of his bookes*; * *It shall not seeme grievous unto me, if that I compile in writing, and commit to memory, the things which I learned of the Elders. If any came in place which was a follower of the Apostles, forthwith I demaunded the words of the Elders: what Andrew, what Peter, what Philip, what Thomas, or Iames, or John, or Mathew, or any other of the Lords Disciples; what Ariston, and the Elder John, Disciples of the Lord, had sayd.* Here bee stiles, not onely Bishops, but even Apostles *Elders*. *Polycarpus*, his companion and Coætanian, writes thus in *his Epistle to the Philippians*, † *Be ye subject to Presbyters and Deacons as to God: let the Presbyters be simple and mercifull in all things.* Now those whom hee here stiles *Presbyters*, S. *Paul* expressly termes *Bishops*, Philip. 1. 1. *Justine Martyr in his second Apology*, used neither the name Bishop nor Elder, but termes the Minister onely, *Hee who is sett over the Brethren, Hee who holds the first place*, in reference to the Deacon, who held the second place, not to any Elders of an inferior order to him. And least any one should dreame that *Justine Martyr* here speakes of a *Bishop*, *Tertullian*, who lived neere about that time, or within few yeares, in his * *Apology* writes thus; *Præsident nobis probati quique Seniores, &c. Approoved Elders* (not Bishops) *are sett over us, having obtained this honor, not with any price, but by a good testimony.* Whence it is evident, that in his age, every Christian Congregation had *divers Elders*, (not one Diocæsan Bishop) *over it to feede and rule it*, accordi g *to the practise of the Apostles times*,

* *Eusebius Eccles. Hist. l. 3. c. 39. p. 55.*

† *Bibliotheca Patrum. Tom. 1. p. 96.*

* *Apolog. c. 39. Tom. 1. p. 692. 693. 694.*

Acts. 14. 23. c. 20. 17. 28 c. 21. 18. Philip. 1. 1. 1. Tim. 5. 17. Tit. 1. 5. Iames, 5. 14. 1. Pet. 5. 1. 2. Hence learned * *Apollinarius*, cals *the Bishops and Elders of the Church of Ancyra* in *Galatia*, *Presbyters*. And ‡ *Clemens Alexandrinus*, relating the *Story of the young man delivered by S. Iohn to a Bishop, to traine up in the feare of God, twice together cals him*, interchaingably, *both a Bishop and an Elder*; as *Meridith Hamner* (a Bishop) Englisheth it. So * *Irenæus*, one of the ancienteſt of all the Fathers, ſtiles *Polycarpus Bishop of Smyrna*. That *holy and Apoſtolike Elder*, yea hee termes the Biſhops of Rome themſelves *Elders*, o *They* (ſaith hee) *that were Elders before Soter, of the Church which now thou governeſt, I meane Anacletus, Pius, Hyginus, Theleſphorus, and Xyſtus, neither did ſo obſerve it themſelves, neither left they any ſuch commaundement unto poſterity*. And the ſame Father *Adverſus Hæreſes. l. 3. c. 2. & l. 4. c. 43. 44.* oftentimes * *ſtiles Biſhops Elders; and Elders Biſhops; making Preſbyters equall to Biſhops in all reſpects, and Succeſſors to the Apoſtles as well, as much as they*. So *Dionyſius Alexandrinus*, in his *Epiſtle to Xyſtus*, Biſhop *of Rome, about the yeare of Chriſt*, 240. writes thus: *There was a certaine Brother, reputed to be of our Church, and Faith, very aged, & priuſquam ego etiam creatus Epiſcopus, and created a BISHOP before, I was, and as I thinke, before bleſſed Heraclas was made a Biſhop*. Where hee expreſly termes this party, who was but a Miniſter or Preſbyter onely in that Church, *A BISHOP*, and ſaith, *hee was created a Biſhop*: when hee was but ordained a Miniſter. And that famous *Gregory Nazianzen* (three hundred and ſeventy yeares after Chriſt,) *in his 9. 13. 15. 21. and 28. Orations, p. 262. 357. 368. 479.* as *Elias Cretenſis*, in his *Commentary on thoſe places* teſtifieth, *uſeth the words Biſhops and Preſbyter, reciprocally; ſtiling Biſhops Preſbyters, and Preſbyters Biſhops; making them all one by divine inſtitution, and different onely by humane invention, which difference hee heartily wiſheth, were aboliſhed*; himſelfe p *voluntarily reſigning his Biſhopricke of Conſtantinople, to be take himſelfe to a more private and*

* *Euſebius Eccleſ. Hiſt. l. 5. c. 16.*
‡ *Euſebius Eccleſ. Hiſt. l. 3. c. 23.*
* *Euſebius Eccleſ. Hiſt. l. 5. c. 20.*
o *Ibid. c. 26.*
* *Euſebius Eccleſ. Hiſt. l. 7. c. 8.*
p *See his life before his workes.*

and retired life. The Fathers therefore thus promiſcuouſly uſing the name Biſhop and Preſbyter, ſtiling *Biſhops Preſbyters; and Preſbyters Biſhops*, and making both of them one and the ſame by divine inſtitution, their ſtiling of Timothy and Titus, *Biſhops of Epheſus and Crete*, is no argument or prooſe at all, that they were Diocæſan, or ſole Biſhops of thoſe places; or that they had, or any Biſhops now have, by divine inſtitution, any Epiſcopall Iuriſdiction and preeminence over other Preſbyters or Miniſters, or were ſuperior to them, in order, dignity or degree.

Fourthly, The Greeke word ἐπίσκοπος, which we Engliſh, *a Biſhop*, ſignifies properly nothing elſe, but *an Overſeer, Surveyor, Superintendent, or Adminiſtrator*, and is oft times applyed both by *Greeke Authors, and the Septuagint Greeke Tranſlators* to ſecular offices * Hence. † *Homer*, ſtiles *Hector; the Biſhop of the City*: In the *Verſes of Solon in Demoſtenes, Pallas is called the Biſhop of Athens*: *Plutarch* in the life of *Numa*, ſtiles *Venus the Biſhop over the dead, and hee there makes mention of a Biſhop of the Veſtall Virgins. Suidas* records, *that in the Athenian Republike; thoſe who are ſent to the Cityes under their Iuriſdiction, to overſee the affaires of their Companions; were called Biſhops. Cicero* in his ſeaventh Booke *to Atticus*, writes thus, *Pompey will have mee to be the Biſhop of all Compagnia and the Maritine Coaſtes, to whom the choiſe and ſumme of the buſineſſe may be referred. And in the Pandects, the Clerkes* of the Markets are called Biſhops. The Septuagint *Numb. 13.* read the *Biſhops of the Army*; *4. Kings 11.* they read; *the Biſhops who are over the Army, and the Biſhops over the howſe of the Lord.* Where Watchmen, Guardians and Overſeers, are called Biſhops, 2. Chron. 34. *The Overlookers of the Workemen*, are ſtiled *Biſhops*; Iudges 9. Zebul is *called Abimeleches* Biſhop, in the Greeke; which we now Engliſh, *his Officer*: So Num. 4. 16. The office of *Eliazar, in the Tabernacle of the Lord, and the function of Iudas*, Pſalm. 109. 8.

* *Aretius. Theolog Problemata. Locus 62. De Officiis Eccl. Sex. 9. p. 184. 186*

Chemnitius Examen Concilij Tridentini pars, 2. De Sacramento Ordinis. c. 4. p. 223. 224

† *Iliad. 1. 10*

is his

is termed ἐπισκοπὴ, a Bishopricke, by the Septuagint; and so expressly stiled by the Holy Ghost himselfe, and English ed by us, Acts. 1. 20. *His Bishopricke let another take, yea, Constantine the greate* (as † *Eusebius records in his life*) *inviting some Bishops to a Feast, called himselfe a Bishop in their presence, uttering these words, You sayth hee, are Bishops within the Church, but I am constituted of God a Bishop without the Church.* Our New Translators, Acts. 20. 28. render the Greeke word ἐπισκοποὺς (the title which hee gives *to the Elders of the Church of Ephesus*) *Overseers*: Luke. 19. 44. *The time of Gods visitation and overthrow of Ierusalem, is termed* τὸν καιρὸν τῆς ἐπισκοπῆς σου &c. Luke. 1. 6. 7. 8. c. 7. 16. Heb. 2. 6. The Greeke word which we translate, *hath visited us*, is ἐπεσκέψατο. Whence the day of Gods gracious visitation of his people to convert them to him in mercy, is called *by the Holy Ghost*, 1. Pet. 2. 12. ἡμέρᾳ ἐπισκοπῆς *The day of visitation*; yea our very visiting of sick persons, prisoners, Orphanes and Widdowes, is termed by Christ and the holy Ghost himselfe (though a meere act of charity, humility, and Christian duty, * not of Jurisdiction and Lordly Prelacy,) ἐπισκέψασθε. Math. 25. 36. 43. and ἐπισκοπεῖσθαι: Iam. 1. 27. *to visit or to play the Bishops part and duty*; which the meanest Christian, yea women (though uncapeable, of sacred orders) may doe and ought to performe, as well as any others. So intermedling with other mens affaires or couetting of any other mens offices of what condition soever, is termed by the Apostle, 1. Pet. 4. 15. ἀλλοτριεπισκοπῶν *the playing as it were the Bishop in another mans Dioces.* Yea every Ministers feeding and taking the oversight of his proper flock, is stiled, *the doing of a Bishops office*: and those Presbyters who doe thus, are not onely said to be ἐπισκοποῦντες. 1. Pet. 5. 21. that is, *men executing the office and duty of a Bishop*; but likewise stiled, ἐπίσκοποι; that is, true and proper Bishops: a name given onely to Presbyters (and none but they in holy Scripture: Acts. 20. 28. Phil. 1. 1. Titus. 1. 7. *and to Christ himselfe, who is stiled*, ἐπίσκοπον τῶν ψυχῶν ὑμῶν, the Bishop of our Soules, 1. Pet. 2. 25. but not to any Apostle, Euangelist, Diocæsan, or

† *De Vita Constantini. l. 4. c. 24.*

* *So is the Word ἐπισκέψασθαι used by Basil. Epist. 52. not to ride in visitation like a Lordly Prelate, but to consider of the miserable state of the Church & to be carefull for it, as Bishop Iewell witnesseth in his Defence of the Apology of the Church of England, part. 2. c. 3. Divis 5. p. 107.*

ar other Prelate; none ſuch being particularly termed, *a Biſhop*, throughout the whole New Teſtament: The Fathers make Biſhops and Overſeers all one, *deriving the very name of a Biſhop, from a Greeke verbe, which ſignifieth to overlooke, watch, ward, or take care off.* Hence ‡ *Anguſtine* writes thus; *Hee did keepe, hee was carefull, hee did watch, as much as hee could, over thoſe, over whom hee was ſet. And Biſhops doe thus. For therefore an higher place is ſet for* Biſhops, *that they may ſuperintend, and as it were keepe the people. For that which in Greeke is called a Biſhop, that in Latine is interpreted a Superintendent, becauſe hee overſeeth, becauſe hee ſeeth from above. For like as an higher place is made for the vineyard keeper, to keepe the vineyard, ſo an higher place alſo is made for the* Biſhops. *And a perilous account is to be rendred of this high place, unleſſe we ſtand therein with ſuch an heart, that we may be under your feete in humility, and pray for you, that hee who knowes your mindes, hee may keepe you; becauſe wee can ſee you entring and going out, but yet we are ſo farre from ſeeing what you thinke in your heartes, that we cannot ſo much as ſee what you doe in your houſes. How therefore doe we keepe you like men, as much as we can, as much as we have received. We keepe you out of the office of diſpenſation, but we will be kept together with you: we are as Paſtours to you, but under that* Paſtor (Chriſt,) *we are ſheep together with you: We are as teachers to you out of this place, but under that one Maſter wee are Schollers with you in this Schoole. If we will be kept by him who was humbled for us, and is exalted to keepe us, let us be humble.* * *Thoſe ſet themſelves before Chriſt, who will be high here, where hee was humble; Let them therefore be humble here*

‡ *Enarratio in Pſal. 126. Tom. 8. pars. 2. p. 726. 727.*

* *Let our great Prelates marke this well.*

here, if they will be exalted there, where hee is exalted. In another place hee writes thus; * For this cause the Apostle saith, Hee that desires a Bishopricke, desires a good worke. Hee would expound what a Bishopricke is: it is a name of labour not of honor. For it is a Greeke word, and derived from hence, that hee who is made an Overseer, overseeth those, over whom hee is set, namely by taking care of them. For ἐπὶ is over, but σκοπὸς is intention, overseeing or care: therefore if we will render ἐπισκοπὴν in Latine, we may say it is to play the Superintendent; that hee may understand, that hee is not a Bishop, who delights to be over others, but not to profit them. On which words Ludovicus Vives thus Comments; The name of a Bishop is derived either from ἐπισκοπεῖν, which signifieth to consider, or from ἐπισκέπτομαι, which signifieth the same and to visit. Whence Suidas saith, there were some sent from the Athenians to the Cities under them, who should looke into their affaires: and these were called Bishops, that is, as it were Overseers, or Visitors, and Observers. In Holy Scriptures, a Bishop is commonly called, a Watchman, as in Ezekiel. 3. 17. c. 33. 2. 6. 7. and in Hosea. 5. 1. The Lord complaineth that the Bishops were made a snare on Mizpah (or in the watch tower,) and a net spread upon Tabor; as if hee had spoken of the † Bishops of this age, who lay snares in their Bishoprickes and large nets to catch many, but not with thinne holes or threades, least the gift should swim thorough: yea now it is so provided by the diligence and wits of certaine men, that without evasion of this Law, a Bishopricke may not onely be lawfully desired, but likewise bought and sold. S. Chrysostome in his 10. Hom. upon the 1. Tim. S. Hierom in his Epistle to Evagrius, Beda

on

*De Civitate Dei. l. 19. c. 19. Tom. 5. pars 2. p. 516.

† Note this.

on the 1. Pet. 2. 25. Anſelme on Phil. 1. 1. Aquinas ſecunda ſecundæ: Qu. 184. Art. 6. Petrus de Palude. de Poteſt. Coll. Apoſtol. Art. 1. (all cited by *Biſhop Iewell* in the *Defenſe of the Apologie of the Church of England, part. 6. c. 2. Diviſ. 1. p. 523.*) and *S. Bernard* alſo, *de Conſideratione ad Eugenium, l. 2. & 3.* joyntly reſolve; *that a Biſhop is nothing elſe, but a Superintendent, Watchman, or Overſeer, and that hee is called a Biſhop from hence, that hee overſeeth, ſurvaieth, or watcheth over others, with which all other ancient and moderne writers, whether forraigne or domeſtique, Papiſts or Proteſtants accord.* Heare onely *Doctor Iohn Ponet Biſhop of Wincheſter*, in his *Apology againſt Doctor Martin*, in defence of Preiſts mariage, c. 4. 5. p. 44. 52. 53. 54. who as hee there expreſly reckons up *Popes, Cardinals, BISHOPS, Preiſts, Monkes, Canons, Friers, &c. to be the Orders of Antichriſt;** taxing them likewiſe ſeverely and comparing them with the Euſtathian heretickes for refuſing to weare uſua'l garments, and putting upon them garments of ſtrange faſhions, to vary from the common ſort of people in apparell:* So hee thus determines of the name Biſhop and Superintendent: *And further whereas it pleaſeth Martin not onely in this place, but alſo hereafter to geſt at the name of Superintendent, hee ſheweth himſelfe bent to condemne all things that be good, though in ſo doing hee cannot avoyd his open ſhame. Who knoweth not that the name Biſhop hath ſo beene abuſed, that when it was ſpoken, the people underſtood nothing elſe, but a great Lord, that went in a white Rochet, with a wide ſhaven Crowne, and that carrieth an oyle boxe with him, where hee uſed once in 7. yeare riding about to confirme children, &c.*

* fol. 116.

Now to bring the people from this abuse, what better meanes can be devised then to teach the people their error by another word out of the Scriptures of the same signification: which thing by the terme superintendent would in time have beene well brought to passe. For the ordinary paines of such as were called superintendents, should have taught the people to understand the duty of their Bishop; which you Papists would faine have hidden from them. And the word Superintendent being a very Latine word made English by use, should in time have taught the people by the very Etymology and proper signification, what things was meant, When they heard that name which by this terme Bishop, could not so well be done, by reason that Bishops in the time of Popery were Overseers in name, but not indeed. So that their doings could not teach the people their names, neither what they should looke for at their Bishops hands. For the name Bishop, spoken amongst the unlearned, signified to them nothing lesse then a preacher of Gods word, because there was not, nor is any thing more rare in any order of Ecclesiasticall persons, then to see a Bishop preach, whereof the doings of the Popish Bishops of England can this day witnesse; but the name superintendent should make him

Act. 20. *ashamed of his negligence, and afraid of his idlenes, knowing that S. Paul doth call upon him to attend to himselfe and to his whole flock, of the which sentence our Bishops marke the first peece right well, (that is, to take heed to themselves, but they be so deafe, they cannot hearken to the second) that is, to looke to their flock. I deny not, but that the name Bishop may be well taken, but because the evilnes of the abuse hath married the goodnesse of the word, it cannot be denied, but that it was not amisse to joyne for a time another*

Word

word with it in his place, wherby to reſtore that abuſed word to his right ſignification. And the name ſuperintendent is ſuch a name, that the Papiſts themſelves (ſaving ſuch as lack both learning and wit,) cannot finde fault withall. For Pereſius the Spaniard and an Archpapiſt, (out of whom Martin hath ſtolen a great part of his Booke) ſpeaking of a Biſhop, ſaith: Primum Epiſcopi munus nomen ipſum præ ſe fert, quod eſt ſpperintendere, Epiſcopus enim Superintendens interpretatur viſitans aut ſupervidens, &c. *That is to ſay: The cheife office of a Biſhop by interpretation, ſignifieth a Superintendent, a Viſitor, or an Overſeer. Why did not Martin as well ſteale this peece out of Pereſius, as hee did ſteale all the common places that hee hath for the proofe of the Canons, of the Apoſtles, and of Traditions in his ſecond and third Chapters? Martin in the 88. leafe is not aſhamed in his Booke to divide the ſignifications of the termes, (Biſhop and Superintendent,) as though the one were not ſignified by the other. But it may be that Martin as the reſt of the Popiſh Sect would not have the name of (Superintendent) or Miniſter uſed, leaſt that name which did put the people in remembrance of ſacrificing and bludſapping, ſhould be forgotten.* Since therefore this Title *Biſhop*, is thus promiſcuouſly uſed, both in prophane and Chriſtian writers, and in the Scripture it ſelfe, *for any Officer, Overſeer, Surveyer, Superintendent, Watchman, Guardian, Paſtor, or Keeper, as well temporall and civill, as Eccleſiaſticall*, and all theſe their offices ſtiled in Greeke, a *Biſhopricke*: ſince every Paſtor, Watchman, Preſbyter, Miniſter, Rector, and Curate, who takes care of, watcheth, feedeth, overlooketh, inſtructeth, or keepeth the flock and people committed to his charge, is even in the Scriptures Language *called a Biſhop*, and ſaid, *to act, to doe the office*

of a Bishop: since those who out of charity, love, or freindship goe to visit others, who are either sicke, poore, Fatherlesse, or otherwise distressed, and God himselfe when hee comes, to punish or shew mercy unto others, are in the Greeke and Scripture phrase, said, *to visit and play the Bishops*; as appeareth by the forecited Scriptures, and by Acts. 15.36. *Where Paul said to Barnabas* ἐπισκεψώμεθα τοὺς ἀδελφοὺς ἡμῶν, which we translate, *Let us goe againe and visit our Brethren, in every City, where we have preached the word of the Lord, and see how they doe.* From which text the * *Rhemists would make Bishops, ordinary visitation, to be Iure Divino*; but this was no Lordly Episcopall visitation such as our Bishops now keepe, for we read of no visitation Articles, oathes, fees or presentmens in it; neither were Paul and Barnabas Bishops, but it was a meere visitation of love, as one freind visits another, not of Jurisdiction, as the last words: *And see how they doe*, together with the *Councell of Laodicea, Can.* 57. expound it, and verse 14. *Symon hath declared how God* [illegible] *at the first* ἐπεσκέψατο *did visit the Gentiles, to take out of them a people for his name.* And Acts. 7.23. *When Moses was full 40. yeares old, it came into his heart* ἐπισκέψασθαι, *to visit his brethren, the children of Israell*; and since these words ἐπισκέψασθαι and ἐπισκοπῆς, (that is) *to visit, oversee, or play the Bishop*, ‡ *imply no Lordship; Soveraingty, Dominion, Jurisdiction, or Lordly Episcopall authority in them*, (at least no such as our Bishops now claime and exercise:) *but rather an Act of humility, charity, Service, and inferiority to the persons visited*, as is evident by Mathew 25. 36. 43. Acts. 7. 23. c. 15. 36. Iam. 1. 27. Heb. 2. 6. 1. Pet. 5. 2. 3. 5. It hence unanswerably followes, that Bishops Episcopall Lordly visitations, are not *Iure Divino*, and that other Ministers are as much Visitors, and may visit as well as they, that every Presbyter, Minister, Curate who doth faithfully discharge his duty, * *is as much, as truly, as properly a Bishop, both in the Scriptures language and in Gods account, as any Diocæsan Bishop or Prelate whatsoever*: That those Bishops who merge themselves in

* *See Fulke and Cartwright. Ibid. m.*

‡ *Bishop Iewel. Defence of the Apology. part. 2. c. 3. Divis. 5. p. 107.*

* *Marsilius Patavinus Defens. Pacis pars. 2. c. 15. 16. Richardus Armachanus. Resp. ad Quæst. Armenorum l. 11. c. 1. to 8. Fox Acts and Monum. p. 1009. 1116. 1465.*

in pleasures, idleneſſe, or ſecular affaires, and doe not diligently, faithfully, intirely give themſelves to preach Gods word, inſtruct and teach the people, viſit the Fatherleſſe, impriſoned, ſicke, poore, widdowes, and flockes committed to them; (which few of our Prelates now deine to doe) *are* * *in truth, in Gods, in Chriſts account, and in the Scriptures language, no Biſhops at all, what ever they pretend*; that the word *Biſhop*, is ‡ *not a title of Dominion, Soveraingty, Juriſdiction, Glory, Power, Preheminency, Pompe, State, Authority, and Commaund*, (as our Biſhops, who now preſume to monopolize it to themſelves alone, though commonly Gods word and ancient writers to every Miniſter, pretend,) *but of humility, office, ſervice, labor, care, circumſpection, watchfulneſſe, meekneſſe, tender-heartedneſſe, charity, familiarity, and brotherly kindnes,* (which moſt Prelates have now quite ſhaken off.) The Fathers ſtiling therefore of *Timothy, Biſhop of Epheſus, or Titus Biſhop of Crete, or Biſhops*, will neither proove them to be Diocæſan; or ſole Biſhops of thoſe Churches, or that they had a ſuperiority or Iuriſdiction as they were Biſhops over all other Miniſters or Preſbyters in thoſe Churches; or that Archbiſhops or Biſhops are *Iure Divino* ſuperior to, or different in order or degree from Preſbyters, *who have the ſelfeſame Commiſſion or authority, given them by Chriſt, as they*; and ſo have equall authority with them, and are as much Biſhops every way by Gods Law, as they; even as every *High Commiſſioner* of the *Quorum*, is as much an High Commiſſioner as the Archbiſhop of Canterbury or Yorke, and hath as much authority as an High Commiſſioner, as they; ſince they have all the ſelfeſame Commiſſion, which gives no greater power to one of them then the other, but the ſame to both. Indeed had Chriſt given a different Commiſſion to his Apoſtles and the ſeaventy Diſciples, or to Timothy and Titus, then to other Elders and Biſhops of the Churches of Epheſus and Crete, or to Biſhops, then hee hath given to Preſbyters and Miniſters, there might have beene ſome ground to have prooved the 12. Apoſtles, Timothy, Tytus, and

* *Biſhop Iewell. Defence of the Apol. part. 2. c. 3. Diviſ. 7. part. 111. Thomas Beacon his Catechiſm. Vol. 1. f. 499.*

‡ *Auguſt. De Civ. Dei l. 19. c. 19. Hier. Ambr. Sedul. Primaſ. Haymo, Rab. Maur. Chryſoſtom. Theodoret. Theophylact. Oecumenius, Anſelmus, Beda, in 1. Tim. 3. 1. 2. Bernard. De Conſid. ad Eugen. 2. & 3.*

500. Chryſoſt. Opus Imperf. in Matth. Hom. 3. & 43 Ambroſ. de Dign. Sacerd. c. 4.

and Bishops, greater in Iurisdiction, power, authority, and degree then the 70. Disciples, Presbyters, and other Ministers, by divine institution. But since it is apparant by * *the Scriptures*, that the 12. *Apostles and 70. Disciples* (what ever † *some men have rashly determined to the contrary*) *had but one and the selfesame commission given unto them by Christ*; that Timothy, Titus, Archbishops, Bishops, and other Prelates *have no other, no larger Patent, Commission or authority granted unto them by Christ, then Presbyters and ordinary Ministers*, (as the booke of *Ordination manifests*: *where the same words are used, the same commission given from God, to Ministers at the ordination of every Minister, as there is to Bishops at the consecration of any Archbishop or Bishop*) *since they are all joyned together in one and the selfesame divine Charter, and all claime by one and the selfesame grant*, (as is evident by Math. 28. 19. 20. Marke. 6. 15, 16. Iohn. 20. 22, 23. Acts. 1. 8. c. 10. 47. c. 20. 17. 28. Col. 4. 17. 1. Tim. 3. 1. to 7. c. 4. 12. 13. c. 5. 17. 18. 20. 21. 22. c. 6. 11. 12. 17. 18. 19. 20. 2. Tim. 2. 14. 15. 16. c. 4. 1. to 16. Tit. 1. 5. to 14. c. 2. 1. to 15. c. 3. 1. 2. 8. 9. 10. 1. Pet. 5. 1. 2. 3. 4. 5. 2. Pet. 1. 12. 13. 1. Cor. 1. 12. 13. 17. c. 3. 4. 5. to 11. 21. 22. c. 4. 1. 6. 7. 17. c. 9. 16. 17. c. 13. 29. 30. 31. 32. Ephes. 4. 11. 12. with other Scriptures) it is most apparant, and undeniable, that by Gods word and institution, *they are all equall, both in point of office, power, Iurisdiction, and authority, not one of them greater, higher or superior then the other*, having the selfesame divine ordination, commission, office, and charge.

* Math. 10. 1. to 16. Marke. 6. 7. to 12. Luke. 9. 1. to 6. compared with Luke. 10. 1. to 21.

† Clemens Epist. apud Surium. Tom. 1. p. 141. and others, who have since followed this forgery of his.

Finally, * *Eusebius* records onely, *that Timothy IS REPORTED to be the First Bishop of Ephesus, and Titus of the Churches in Crete*: So that all the Fathers Authorities, (who follow *Eusebius*,) are grounded onely upon this bare report, not upon any certainty; therfore not to be granted or relyed on. The rather, † *because there have beene anciently in Crete no lesse then 4. Archbishops, and 21. Bishops, Suffraganes*: now it is very improbable that Paul would institute Titus Archbishop or Super-

* L. 3. c. 4. Eccl. Hist.

† See Mercator Atlas Minor. p. 812.

Superintendent generall of all Crete, it being ſo large a circuit, having ſo many Archbiſhops and Biſhops Sees within it, and hee ſo little reſident in, ſo often abſent from it, as I have manifeſted in the premiſes. From all which I preſume, I may ſafely conclude this ſecond queſtion againſt the common received Errour, *that of Titus was never Biſhop or Archbiſhop of Crete*, what ever our Prelates and their favourites have written to the contrary: And ſo Timothy being neither a Diocæſan Biſhop of Epheſus, nor Titus of Creet, the pretended Hierarchy of our Prelates *Iure divino*, built onely upon the **ſandy foundation* of theſe two ſuppoſed Biſhops Biſhoprickes, muſt needs now fall to ruine; and they being now lifted up ſo High aboue their fellow Brethren, their fall muſt certainly proove very great. They have long ſince, (many of them) forſaken God, the *teaching of his word, the chiefe part* † *of their ſpirituall functions*, banded themſelues againſt his truth, Miniſters, people, and the preaching of his Goſpel, which they ſuppreſſe and put downe in all places; yea ſuch is their deſperate impiety, that whereas in all former times of Plages and Peſtilence, (yea in * *1. Iacobi and Caroli*) there hath beene by publike authority a ſpeciall day of faſting, prayer, preaching, and humiliation appointed every weeke (eſpecially in infected places) to divert Gods heavy judgements, as *the chiefe antidote againſt all Plages and judgements, preſcribed by God himſelfe*, yet now they are growen ſuch open *fighters againſt God*, Religion, the ſpirituall, the temporall good and ſafety of the people, that to prevent the plague, (as they pretend, but in truth to increaſe it more, and to ſuppreſſe preaching, piety and religion) they begin to put downe all *weekeday Lectures, and Lords day ſermons in the afternoone*, (as if Gods publike ordinances and ſervice, the beſt remedie againſt, were a meanes to increaſe and ſpread, not ſtay the plague) yea they *debarre* † *Miniſters from uſing any prayers at all after their ſermons, or any other prayer before them, then what the 55. Canon preſcribes*, in which there is not a word of prayer againſt the plague, drought, famine, ſword or peſtilence. By meanes whereof, inhibiting Miniſters thus to reproove the people for

* *Math. 7. 26. 27.*

‡ *The Inſtit. of a Chriſtian man. Ch. of Orders, and Thomas Beacons Catech. f. 499. 500*

* *See the Faſtbookes then printed.*

‡ *Ioel. 2. 14 to 20. 4. 2. to 28. Iſay. 1. 22. 12. 13. 14. 2 Chron. 6. to 24. to 40. c. 7. 13. 14. 15 Zeph. 2. 1. 2. 3. Ionah. 3. 5: to 10. Ezech. 9. 4. Mal. 3. 16. 17. Ezra. 9. & 10.*

† *See Biſhop Wrens Injunctions for Norwich, and his Viſition Artiles, and yet this Can. bindes them not ſtrictly to any forme as the Words, Or to this Effect, declare,*

for their sinnes, which provoke Gods wrath and judgements at this present, & so to bring them to repentance for them, by their preaching; or to *pray against the plague and other judgements of God, which now lie hard upon the Kingdome*, which these sinnes have occasioned; and hindring that publike weekely fasting, preaching & prayer, which God by his *judgements * now calls for at our hands*; they have made not onely the Kingdome, but themselves especially, ripe for ruine. And being now for these their atheisticall godles practises, their enmity to God, his truth, his faithfull Ministers and people, their Lordlines, tyranny, pride, oppression, wordlines, prophanes, and irreligion fallen under the very *g execration of God himselfe*, and *h* the curses of his people, *who day and night crie for vengeance against them, as Gods sworne and most professed open enemies*; and having no divine foundation, prop, or pillar now left, wherewith to support their tottering thrones and Miters, needs must they shortly, like that † *High Preist Ely, fall from their high-towring seates backward, and so breake their neckes*, to the ioy of all Gods people, whom they now by their persecutions and innovations so much oppresse; *Even so let all thine enemies perish, O Lord; but let them that love thee, be as the sunne, when it goeth forth in his might.*

f Ier. 7. 16. c. 11. 14. c. 14. 11. c. 29. 7. c. 37 3. 4. c. 42. 2. 4. 20. Ioel. 2. 17.
* Isay. 22. 12. 13.
g Ps. 119. 21. Iudg. 5. 23. Mal. 2. 2. c. 3. 9. 1. Cor. 16. 22.
h Luke 18 3 to 3. Rev. 6. 9. 10. Psal. 28. 4. 5.
† 1. Sam. 4. 18.

A POST-

A POST-SCRIPT.

OUR famous * Martyr *John Purvey*, in King Henry the fourth his raigne, delivered this Position, touching the preaching of the Gospel; *That whosoever receiveth or taketh upon him the office of a Preist, or of a Bishop, and dischargeth not the same by the example of his godly conversation and faithfull preaching of the Gospel, is a theife, excommunicated of God and of holy Church. And further, that if the Curates preach not the word of God, they shalbe damned, and if they know not how to preach, they ought to resigne their livings.* (as ‡ *Pope Celestine the fifth*, * *Adelbartus the second, Bishop of Pragne, Daniel the 6. and Firthstane the 23. Bishop of Winchester, John the 5. and Thurstan the 28. Archbishop of Yorke, Thomas Spofford the 56. Bishop of Hereford, besides sundry others before-cited, resigned their Bishoprickes.*) *So that those Prelates, which preach not the Gospell of Christ* (although they could excuse themselves from the doing *of any other euill*) *are dead in themselves, are Antichrists and Satans, transfigured into Angels of light, night theives, manquellers by daylight, and betrayers of Christ his people.* What then shall wee thinke or judge of many of our present Lordly swaying English Prelates, some of which never preached since they were made Bishops; others, not once in a dozen yeares; others, but once in a yeare or two, & that not in their Dioceese to their people (where many of them never yet preached,) but at Court; few of them above once a quarter, or once a moneth at most? Where as *‡ S. Ambrose, e S. Augustine, f S. Chrysostome, g Cyrill of Ierusalem, with h other Bishops heretofore, and* ‖ *Bishop Hooper, and k Bishop Ridley in King Edward the 6. dayes, preached once or twice every day of the weeke without faile or intermission.* Yea what shall wee say of those Bishops, who now everywhere put downe

* *Fox Acts & Monuments London. 1610. p. 502.*

‡ *Platina, Onuphrius, Bale Stella, Volateranus Celestin. 5 & Bonifac. 8.*

* *Georgius. Pontan. Bohemiæ piæ. l. 3. p. 36. Godwin. Catalog. of Bps. p. 212. 216. 460. 564. 585. Matthew. Westminst. An. 932. p. 361. Newbrigens. l. 1. c. 14.*

‡ *De Sacram. l. 3. c. 1. l. 5. c. 1.*

Tract. 9. 16. 20. 21. 25. 27. 29. 35. 37. in Ioan.

f Hom. 5. 6. 8. 9. 10. 13. 28. in Genes.

g Catech. Orat. 7. & 14. & Catech. Mystag. 14. h Socr. Eccl. Hist. l. 7. c. 2. i Fox Acts & Monum. p. 1366. k Fox Acts & Monuments. p. 1559. See p. 1115. 1153. 1457. 1579. 1696.

Lectures and preaching, both on weekedayes and Lordsdayes, to suspending, silencing, excommunicating, imprisoning, depriving the most powerfull, painfull, faithfull Godly Ministers in all their Dioceſſe; for no offence either in life or doctrine, for no violation of any Ceremonies by Law eſtabliſhed, but meerely for not ſubſcribing to their late Popiſh innovations, illegall injunctions and commaunds, warranted by no Law of God or man, the ſole pretended cauſe, yet in truth out of their deſperate hatred to the ſincere, frequent, powerfull preaching and Preachers of Gods word (which ſeemes to condemne their idle, ſecular, Lordly, vitious lives and practiſes,) to the progreſſe, power, and growth of our Religion, and ſalvation of the peoples ſoules? Nay, what ſhall we iudge of that proud inſolent *Regulus* and imperious Prelate *Mathew Wren, Biſhop of Norwich*, who hath not onely put down many famous worthy preachers, and all Lectures throughout his Dioceſſe, both on the weekedayes, Lordſday Evenings ‡, yea and in the morning too in many places, and ſilenced divers Miniſters of cheifeſt note, for not conforming to his ſtrange novell Magiſteriall innovations and late viſitation Articles, printed and publiſhed (like an abſolute Monarch, King and Pope) in his owne name, & by his owne authority alone, in affront of his Majeſties **Lawes* and ‡ *Declarations*, for which hee hath incurred a *Præmunire*; but likewiſe very freſhly ſince his late coming to Ipſwitch (where he hath ſilenced 7 Preachers, and hath no Sermon at all oft times on the Lordſday in his owne Pariſh Church,) commaunded the Sexton of one *Mr. Scots* Church in *Ipſwitch* (a reverend ancient conformable[o] Miniſter, whom hee hath ſuſpended vpon no lawfull occaſion) to blott out this ſacred Sentence of Scripture (moſt proper for that Church and place it ſtonds in) painted on this Church-wall over againſt the Pulpit, (which Scripture I wonder any Biſhop or Miniſter can thinke off, and yet forbeare to preach or put downe preaching.) [p] *For neceſſity is layd upon me, yea, Woe is me if I preach not the Goſpell?* An inſolency, an impiety, that no age can parallell. Certainly he that would command this Scripture thus to be raſed out of the *Church-wall*, would as gladly obliterate

‡ *See his Viſitation Articles and injunctions for Norwich.*

* *Magna Charta. c. 29 25. Hen. 8. c. 19. 21. 27 H. 8. c. 15. 37. H. 8. c. 17. 1. Ed. 6. c. 2. 1. Eliz. c. 12 5. Eliz. c. 1. 12. Eliz. c. 13. 8. Eliz. c. 1.*

‡ *Before the 39. Articles, & of the Diſſolution of the laſt Parliament. p. 20. 21. 22. 42. 43.*

o *Inconformity therefore it not the thing the Biſhops ayme at, but the ſuppreſſion of the Goſpel.*

p 1. Cor. 9. 16.

terate and rend it out of the *Church-Bible* too, and have neither preaching, preachers (and I feare neither reading nor readers) of the Gospell, nor yet the Gospell it selfe in being, were it in his power utterly to suppresse them; as this Prelate hath made a large beginning and progresse for this purpose. This notable late fact of his, makes me the lesse to wonder, at the most insolent exploict of *Henry Dade* (the Archbishop of Canterburies Surrogate for Ipswitch) who about September last past solemnely excommunicated the Churchwardens of *S. Maries of the Tower* in that Towne, in the Archbishops name (I hope without his privity) for not blotting out upon his commaund this Sentence of Scripture written on that Churches-wall over the place where hee keepes his spitefull (I should say spirituall) Court, (which Scripture is recorded *by two Prophets and three Euangelists, and most proper for the Church by our Saviours owne resolution.*) *q It is written, my house shall be called an house of prayer to all people, but yee have made it a denne of theives.* Which excommunication hee is so farre from disavowing or being ashamed off, that hee not onely refuseth to absolve the Churchwardens, but also hath most audaciously pleaded it in barre of an information brought against him by *Ferdinando Adams*, one of the Churchwardens in the Court of Starre-Chamber; for which presumption alone were hee guilty of, and there charged with no other crimes (as hee is with other foule ones, against his ‡ Maiesty and the whole State, & severall extortions on the subiects) that Court most iustly may, and I presume will deeply fine and censure him, for daring to grant out and plead such an impious execrable excommunication in any Court of Iustice, to the very shame and obloquie of our Religion, Church, State, and insufferable scandall of that great Arch-Prelate, in whose name and colour of authority it is granted; who should doe well (for his owne justification to the world) to hang up such a Surrogate for a president to all others, and such a Suffragan Bishop too, who beare such spleen to these holy parcells of Scripture, as to rase them out of the Church it selfe, though *set vp by the expresse commaund of the Homilies,*

q Isay. 56. 7. Ier. 7. 11. Math. 21. 13. Marke. 11. 17. Luke. 19. 46. See Dr. Boyes Postill. on the first Sunday after the Epiphany p. 132. and on the 10. Sunday after Trinity. p. 446. 447.

‡ To wit, for affirming, That his Maiesty and the Lords of the Councell would be heartily glad, if all those that went over to New-England. were drowned in the bottom of the Sea. A most trayterly, & seditious, speech, as of his Majesty & the State delighted in the destruction of his faithfull sub-

milies, of repairing and keeping cleane Churches, and of the Right vse of the Church (which recite and prescribe these latter text, as most proper for it) the Canons 1571. p. 19. & 1603. Canon 82. And here I cannot but stand amazed at these proceedings. For the Surrogate will not endure the Church, neither to be or called an house of prayer: but his Courthouse causing this Scripture to be actually dashed out of the Church; and the other will not suffer it to be or reputed an house of preaching; neither of them will admit these two textes of Scripture, to appeare therein, (no not on the bare wall where they are no hinderance) which intimate and declare it to be both an house of prayer and preaching too. And if the Church must now be neither an Oratory, nor an Auditory, neither an house of prayer, nor preaching, though our p Homilies and q Postillers define it to be both, I know not what they will make of it, but (what they begin to make their Churchhouses in many places) a direct denne of theives, as our Saviour termes it, or else an house of r piping, minstrelsie, dauncing and revelling: they having made the Lords day sacred Sabbath, such a day already; justifying both in their visitation Articles and printed Bookes; That dancing, piping, Morrisses, Wakes, Ales, Sports and Bacchanals, are meet exercises for this holy day, and so no place fitter for them then the Church; appointed principally for the s dueties and publike exercises of the Sabbath day; to the strict entire sanctification whereof by religious dueties our Prelates are such enemies, that they not onely silence, suspend and excommunicate such godly Ministers, who out of conscience dare not joyne with them in encouraging their people to prophane it, and punish those for Conventiclers, who after divine prayer and Sermons ended, meet together to repeat their Ministers Sermon, read chapters, sing Psalmes, conferre or pray together, as they are taught by * S. Chrysostomes and † Bishop Iewels doctrine; but one of them (D. Peirce the now Bishop of Bath and Wels by name,) enioyned the Church-wardens of Batcombe (in Mr. Barnards Parish in Somersetshire) vnder paine of excommunication, to expunge this Scripture (anciently painted on their Church-wall)

quite

jects whom hee is bound by Oath and duty to protect and preserve.

p Of the right use of the Church of the time and place of prayer

q Dr. Boyes Postill on the 10. Sunday after Trinity. p. 448.

r Hom. of the repairing & keeping cleane of Churches p. 80 of the time & place of prayer. p. 131.

s Hom. of the right use of the Church of repairing Churches, & of the time & place of prayer

* Hom. 1. 2. 3. 5. & 10. 29. in Gen. Hom. 5. in Math.

† Defence of the Apology part. 5. c. 3. Divis. 4. p. 449. 450

quite out of the Church (*Isa.*58.13. *If thou turne away thy foote from the Sabbath from doing thy pleasure on my holy day, and call the Sabbath a delight the holy of the Lord, honorable and shalt honour him, not doing thine owne wayes, not finding thine owne pleasure, not speaking thine owne words. Then shalt thou delight thy selfe in the Lord, &c. stiling it, a * Iewish place of Scripture, not fit to stand or be suffred in the Church*: (and by the same reason not sufferable in the Bible, for the correcting whereof our Prelates may doe well to joyne with the *b Papists in making an Index ex purgatorius*, as they intend and giue out publikely they intend to doe on all ancient English Writers) which Scripture the Churchwardens refusing to blot out, the Bishop like an Heroïcall Prelate made his chaplaine ~~rode~~ thither ~~in person~~ with a plaisterer to see it wiped out himselfe; such hideous Monsters of impiety, blasphemy and irreligion, (that I say not Atheisme) are this last generation of our holy domineering Prelates growen; who must now for ever cease to affirme or boast their Episcopall Supremacy, Authority and Iurisdiction to be *Iure divino*, since by vertue thereof they thus presumptuously take upon them (a straine beyond the Papists) to blot *Ius divinum*, the very Law of God and Gospell too, out of the house of God it selfe. And can wee then wonder at those immoderate droughts, those watry seasons, those devouring spredding Pests and *c* Plagues, with other publike and personall judgements of God, which wee have lately felt and suffred, and are like to taste of in a sharper maner, when such monstrous impieties as these, thus plublikely breake forth, without either shame or reprehension in those who stile themselves the *Pillars* (being in truth the *Caterpillars*) *and holy Fathers* (in verity the *unholy step-fathers*) of our Church, from whom *d prophanesse is gone out and spread over all the Land?* Certainly if wee consider onely the lives and practises of our Bishops (that I speake not of any others) how they now openly fight against God, his Word, his Ministers, Ordinances, worship, people, grace, holines, yea morall vertue, honesty, civility, and that with both hands, both swords at once; wee may rather wonder that the Lord himselfe doth not visible

* O Blasphemy!

b *See Doctor Iames his Treatise of the corruption of the Scriptures &c. by the Prelates of Rome. part.* 2.3.4.

c *See the Homilies of the Right use of the Church of the time and place of prayer, of keeping cleane of Churches.*

d *Ier.*23.13 14.15.

descend * from heaven, and raine downe fire and brimstone on us, as hee once did on Sodome and Gomorrah, and then tumble vs all headlong into hell, yea our Archbishops, Bishops and Prelates specially, may justly feare hee will strike them all quite dead with Plague, as hee did Pope Lucius the second (who died of the pestilence,) Pope Celestine the second (swept away with the same disease, both within the compasse of two yeares,) a Wichardus Archbishop of Canterbury elect, (who going with great presents from King Oswy unto the Pope to Rome, to fetch thence his pall and consecration, hee and most of his company there perished with the Pest,) * Thomas Bradwardin, Archbishop of Canterbury An. 1348. The Bishop of Marselles and all his Chapter An. 1348. b Daniel the 13 Bishop of Prague Anno 1116. The Bishops of Parma, Rhegium and Millain, Anno 1085. with many other Archbishops and Bishops forecited, heretofore; that they might no longer be an insufferable Plague and burthen to the earth, or provocation and greivance even to heaven it selfe; or else deale with them in that exemplary way of Iustice, as hee did with * Thomas Arundle (Archbishop successively both of Yorke and Canterbury) one of their predecessors, a greivous persecutor of Gods people, and great silencer and suspender of his Ministers; who occupying both his tongue, his braines and Episcopall power (as too many of his successors have done since) to stop the mouthes and tye up the tongues of Gods Ministers, and hinder the preaching & course of Gods word, was by Gods just judgmēt, so stricken in his tongue (with which hee had oft slaundered the poore Ministers, & Saints of God, as seditious factious people, rebels & Conventiclers to K. Henry the fourth, (as some of his Rochet doe now to his Maiesty) that it swelled so bigge he could, neither swallow nor speake for some dayes before his death, much like after the example of the rich glut-

* Gen. 18. & 19. See 2. Chron. 36. 15. 16. 17.

* Fasciculus Temporum. 1144. Cent. Magd. 12. Col 1407. Stella.

a Antiq. Eccl. Brit. p. 13. Godw. p. 53.

* Fox Acts & Monuments p 364.

b Alberti Argentinensis Chron. An. 1348. p. 147.

* Georgius Pont. Bohemiæ piæl. 3. p. 34.

* Behold Constantiensis ad Herman. Appendix An. 1085. p. 357.

* Thomas Gascoine in Dictionario Theologico. Fox Acts & Monuments p. 541. Antiquitates Eccl. Brit.

Bale and Godwin in his life, with our Chroniclers.

ton, and ſo hee was ſtarved, choked and killed by this ſtrange tumor of his tongue. This (ſay all the marginall writers) *was thought of many to come upon him by the iuſt hand of God, for that hee ſo bound and much ſtopped the word of the Lord, that it might not be preached in his dayes.* Our Prelates now have farre greater cauſe then hee had then, to feare Gods Iudgements in this, or a more grievous nature, and that in theſe regards.

Firſt, Becauſe they have his Example, with ‡ *many other like Preſidents of diuine revenge upon perſecuting, truth-ſuppreſſing Prelates*, to wante and terrifie them, which this Prelate never heard of: and ſo are more inexcuſable then hee.

‡ *Fox Acts and Monum. p* 1902. *to* 1906. *and Dr. Beards Theatre of Gods Iudgements. l.* 1. *paſſim.*

Secondly, Becauſe his ſilencing of the Preachers and hindring the preaching of the Goſpell, proceeded rather from error, ignorance of the truth, and miſguided zeale; then malice or hatred againſt the Goſpell, Miniſters, and profeſſors of it; But our Biſhops proceedings in this kinde, proceeds from direct and willfull malice and emnity againſt the truth, Goſpell, Miniſters, and Saints of God, againſt inward conviction and the teſtimony of their owne conſciences ſtaring them in the face; *the very* * *ſinne againſt the holy Ghoſt himſelfe, or next degree thereto*, into which they are dangerouſly fallen.

* *Hebr.* 6. 4. 5. 6. 7. 8. 10. 26. 27. 28. 29. 2. *Tim.* 3. 2. 3. 4. 5. 2. *Pet.* 3. 3. 4. 5.

Thirdly, Becauſe hee perſecuted, ſilenced, or ſuſpended none that profeſſed the ſame truth, faith and doctrine; which hee and the Church of England then embraced; but onely thoſe whom hee and the Church of England then deemed both heretickes and Schiſmatickes. But our Prelates now ſilence, ſuſpend, excommunicate, deprive, impriſon, perſecute thoſe, who profeſſe and maintaine the eſtabliſhed doctrine and diſcipline of the Church of England, which themſelves pretend to defend and ſtrive for; thoſe who are members, yea pillars of our owne Orthodoxe Church and neither ſeperate from it in point of doctrine nor diſcipline, being likewiſe altogether ſpotles, innocent, undefiled in their lives, even becauſe they preach, and defend Gods

truth, and the Doctrines, the Articles of the Church of England against Papists, Arminians, and superstitious Romanizing Novellers: (A thing so strange, that the like was never heard or read off in any age, Church, State, but ours onely; yea a thing so detestable, as not found among the Savage ‡ *brute beasts, as Tygers, Lyons, Wolves, Beares, who ever hold together and prey not one upon the other. Parcit cognatis maculis similis fera*, being as old as true, and therefore most monstrous, most detestable in our Christian Church, and Prelates, who must needs expect the extremity of Gods Judgements to light upon them for it.

‡ *At jam serpentum major concordia: quando Leoni Fortior eripuit praedam Ursus? quo nemore unquam expiravit Aper, majoris dentibus Apri? Indica Tygris agit rabida cum Trigride pacem; sævis inter se convenit ursis. Iuvenal. p. 141.*

Fourthly, Because hee put downe preaching, and silenced Gods Ministers in times of health and prosperity onely; but our Prelates even now in this time of sickness and mortality, when God in speciall maner cals upon them, * *To crie alounde and spare not, to lift up their voyces like a trumpet, and shew the people their transgression, and the howse of Jacob their sinnes*: yea which is the hight and upshot of all impiety, they take advantage of this present pestilence and mortality, to put downe all Lectures and preaching, when as all former ages have set them up, together with prayer and fasting to, as a ‡ *speciall antidote and preservative* * *against the Plague*, which they now pretend to be a meanes to spread it. An impiety that heaven and earth may well stand amazed at, and future ages will hardly credit; yea the very capitall sinne of which the Iewes were guilty, *f who both killed the Lord Jesus, and their owne Prophets, and persecuted and chased out*, (as the margin renders it) *the Lords Ministers, forbidding them to preach to the Gentiles that they might be saved, to fill up their sinnes alway; for the wrath is come upon them to the uttermost*: A text which should smite through the loynes and hearts of all persecuting Prelates and silencers of Gods Ministers, who prohibit and put downe preaching, *the cheife and most principall office, whereunto Preists or Bishops be called by the authority of the Gospel*, as all the *Bishops and whole Clergy of England have resolved in the* * *Institution of a Christian man*, dedicated by them to King Henry the 8. and subscribed with all their

‡ *Isay.58.1.*
‡ *Ezech.9.4*
2. *Chron.* 6.28.29.c. 7.13,14. *Ioel.2.& 2. Zeph.2.1.2*
3. *See the Bookes for the Fast, in* 1. *Iacobi & Caroli.*
* 1. *Thess.2.* 15.16.

their names, as the very *Councell of Trent it selfe* hath deemed in these words: * *Prædicationis munus Episcoporum præcipuum est*; as the Church of England herselfe in the *Homily of the right use of the Church*, *p.* 3. 4. 5. and before them all our ‡ *Saviour Christ himselfe his Prophets and Apostles have past all dispute concluded.* I shall therefore desire these dumbe silencing and silent Prelates, (who would have all other Ministers as lasie mute and silent as themselves, favouring all dumbe dogs that neither will not, nor cannot preach, and persecuting none but the most painefull Preachers, a thing well worthy noting, discovering their emnity to be directly against preaching and the Gospell; (to remember that of *Master* * *Tyndall* our godly Martyr, *That Bishops who persecute their owne office of preaching* (for and by which they hold their Bishoprickes) *are not worthy of it, nor sufferable in it: and that Bishops or Preists that preach not, or that preach ought save Gods word, are none of Christs nor of his anointing* (*therefore not Iure divino*) *but Servants of the Beast, whose marke they beare; whose word they preach, whose Law they maintaine, cleane against Gods Law: and therefore both Ministers and people must and will henceforth call and deeme them such.* As for those Ministers most unjustly silenced, suspended and excommunicated by them, who now basely sit downe silent under their Suspensions, when as they should goe on couragiously in their Ministery in despite of them, I shall desire them onely to consider.

First, the *q example and answer of the Apostles themselves*, who when they were commaunded by the *High Preists, Elders and whole Councell of the Jewes* (who had as much or more power over them then any Bishops have over Ministers at this day) *not to speake at all or teach in the name of Jesus, gave this answer; Wee ought to obey God rather then men; whether it be right in the sight of God to hearken unto God more then unto you, judge yee? for we cannot but speake the things which we have seene and heard: and though they were thrice expresly inhibited from preaching, yea imprisoned and beaten for violating these prohibitions,*

* *The Sacrament of Orders ſſ* 3. 54
‡ *Sessio* 24. *Decretum de Reformatione c.* 4.
* *Math.* 28. 19. 20. *Mark* 16. 15. 16. 1. *Cor.* 1. 17 *Isay.* 61. 1. *Math.* 24. 14. *Luke.* 4. 18. *Acts.* 10. 42 *c.* 5. 42. *c.* 6 10. 1. *Cor.* 9. 15. 16. 2. *Tim.* 4. 2.
* *Obedience of a Christian man p.* 114. 134.

q *Acts. c.* 4. & 5. *throughout.*

hibitions, yet *they dayly in the Temple, IN EVERI HOWSE* (which now forsooth must be a Conventicle, I am sure an Apostolicall one) *they ceased not to preach and teach Jesus Christ, filling Jerusalem and every place with their doctrine, the very Angel of God himselfe commaunding them to doe it.* If then the whole Senate of the High Preists and Elders, their terrible Prohibitions and Suspensions, yea their imprisonments and stripes could neither keepe nor deferre the Apostles from preaching; why should our Bishops threats, suspentions, & most unjust illegall Censures (warranted by no Statute, Law or Commission from his Majesty) hinder our Ministers from their duty?

15.R.2.c.5. 2.H.4.c.15. 2.H.5.c.7. *Fox Acts & Monuments London.* 1610. p.415.416 417. 418. 428.434. 435. 438. 552.563. 567.588. 598.800. 911.1280. 1281. 1336. 1457. 1690.

Secondly, The example of our owne *godly* † *Martyrs*, who both their Doctrine and example taught and professed, *That Ministers ought not to give over preaching for any unjust suspension, excommunication, inhibition, Censure or persecution whatsoever, either of the Pope himselfe or of any other Prelate, going on boldly to preach the Gospell, maugre all inhibitions, menaces, imprisonments and penalties to the contrary, though fire and death it selfe. Whereupon they never would give over their preaching upon any Prelates inhibition, no not in their prisons, where Master Bradford and others preached twice every day.* And shall our eminenteſt Ministers now in the Sunne shine of the Gospell under a most gratious Prince, be more pusillanimous, base and cowardly then these godly Martyrs were even in times of darkneſse under Popish Princes, Prelates and Tyrants, when it was death to professe and preach the truth, which now (God be thanked) it neither is, nor can be? God forbid.

* *Acts & Monuments* p.415.416 417.418.

Thirdly, That position of our Godly Martyr, *Master John Wicklife* (excellently defended and notably proved by *Iohn Hus* at large in the Schoole of Prague, as all may read at leisure in * *Master Fox*:) *That they which leave off preaching and hearing of the word of God for feare of any excommunication, threatning, persecution, or imprisonment, threatned, or inflicted by the Pope, or any other whatsoever, are already excommunicate by God himselfe, and in the day of Iudgement shall be accounted the betrayers of Christ;*

Christ; which is so well prooued and defended by *Hus*, that all Godly Ministers and people must subscribe thereto. And who of all our late suspended Ministers, would be either accounted here, or adjudged hereafter, a man excommunicated of God, and a betrayer of Christ, yea of the very Word of God, of Religion it selfe, and of the soules committed to his Cure, who are slaine for lacke of spirituall food, whiles they out of a slavish feare, of I know not what or whom, sitt mute and silent, and become so many laughing stockes to our Prelates, who would be terrified, daunted and repulsed by their Godly courage.

‡ *See Rastall Tit. Rome. Recusants, Iesuites, Preists.*

Fourthly, That Popish Preists and Iesuites dare say Masse, and preach in a maner publikely, though a thing unlawfull and expressely prohibited both by the Lawes of God and the Realme, and no lesse then ‡ *high treason, for which capitall punishments are prescribed.* If these Miscreants and generation of vipers then have so much courage, for their false and *trayterly religion*, that they will not be silenced, nor scared from preaching, neither by Lawes, nor capitall punishments; how much lesse then should zealous faithfull Ministers of the Gospell, contrary to Gods Lawes and the Realmes, give over their Ministrie and preaching, upon the bare illegall suspension or excommunication of a Lordly Bishop, warranted by no Law nor Statute of the Realme, nor any Patent or Commission from the King, and so no colour for any to obey or submit thereto?

* *See the Prayer on the 5. of November lately altered, in the last impression 1635. and Doctor Iohn White his defence of the Way, p. 6.*

Fiftly, What a great blow and wound they have given to religion, what great discouragement and ill example to their people and fellow Ministers; what losse and prejudice to their flockes, what encouragement to Iesuites, Seminaries, Papists and domineering Prelates, who gett heart & head by their faintheartednes yeelding, silence and submission, encroaching every day further on their liberties, consciences and Religion, so that they have brought themselves and others into a meere vassalage to the Bishops unruly lusts and pleasures; all which their opposition and contemning of these their suspensions and excommunications, being * *meere nullities in Law* (*for want of a Commission from his*

* 25. H. 8. c. 19. 37. H. 8. c. 17. 1. Edw. 6. c. 2. 1. Eliz. c. 1. Canons. 1603. Can. 1. 13.

his Maiesty a lawfull ground, a due maner of proceeding, and his Maiesties stile and seale) had prevented, and may yet chance to remedie.

* 1. Cor. 9. 16. 2. Tim. 4. 2. 3. 4. *Sixtly*, That *a * necessity is layd upon them, euen by God and Christ himselfe, to preach the Gospell, and to be instant in season and out of season, and a temporall and eternall Woe denounced against them, if they forbeare or give over to doe it upon any unjust inhibition whatsoever*, which can neither nullify, controll nor dispense with the commaunds of God. How then can they avoyd or shunne this woe, if the frowne or unjust suspension of a prophane unpreaching domineering Prelate, may restraine them from this duety, or dispense with this most serious taske *imposed on them * from heaven it selfe.*

* Marke 16. 15. 1. Cor. 9. 15. 16. 2. Tim. 4. 1. 2. 3. 4.

Seaventhly, That solemne charge that was given them in the name and behalfe of Christ himselfe, yea of the whole Realme and Church of England, and that solemne promise they made before God and the Congregation, when they were first made Ministers; to wit, * *that as they would answer it before Christs tribunall at the great day of judgement, they should and would teach, premonish, feed and provide for the Lords flocke, for whom hee shed his blood,* AND NEVER CEASE *THEIR LABOVR CARE AND DILIGENCE HEREIN, untill they had done all that lyeth in them, according to their bounden duety, to bring all such as were or should be committed to their charge, unto that agreement of faith and knowledge of God, and to that ripenes and perfectnes of age in Christ* (which none of them hath yet done) *that there should be no place left among them, neither of errour in Religion, or for viciousnes of life; and that for the same cause they should and would forsake, and sett aside (as much as in them lyeth) all worldly cares and studies, and give themselves WHOLLY to this*

* See the Booke of Ordination of Ministers.

this thing, and draw all their cares and ſtudies this way and to this end, and that they ſhould and would preach, and be faithfull diſpenſers of Gods Word in their Congregations; which charge being layd upon them by the Biſhop at their ordination in the name of Chriſt, by the whole * *Church and State of England, and the Booke of Ordination (confirmed by three ſeverall Acts of Parliament, the 8 Canon*, and their owne ſubſcriptions to it;) and they particularly promiſing in a moſt ſolemne maner, *to performe it to the uttermoſt of their power.* How any Biſhop can by Law ſuſpend them from preaching as long as they continue Miniſters, and are not actually degraded or deprived of their livings, for ſome juſt or lawfull cauſe, warranted by an expreſſe Act of Parliament; or how any godly Miniſter in point of Law or Conſcience, can give over his preaching or Miniſtry upon any unjuſt ſuſpenſion, inhibition, excommunication or commaund of any Biſhop, Viſitor, or Ordinary (who cannot countermaund this charge or Booke of Ordination, ratified by 3 Acts of Parliaments) I cannot conjecture.

* 3. & 4 Ed. 6 c 12. 5. & 6. Ed 6. c. 1. 8. Eliz. c. 1.

Finally; That if Miniſters will thus ſuffer, every Biſhop at his pleaſure, without any ſpeciall Commiſſion from his Maieſty, vnder the great Seale of England, or any juſt cauſe in point of Law, upon every humor, fancy, or new minted Article of his owne (which by the Statute of 25. *H.8.c.19. and the 12. Canons reſolution*, yea and his *Maieſties too, in his Declaration before the 39. Articles, hee hath no power to make*) to ſuſpend, excommunicate, and put them downe from preaching, then it will be in the Biſhops power to ſuppreſſe and alter Religion at their pleaſure, without his Maieſties or a Parliaments aſſent, and ſo all ſhall hang vpon their wills, who have no power at all, either by the Lawes of God or the * Realme, to inſtitute any new rites, Ceremonies, Articles, Canons or Injunctions, or to alter or innovate any thing in Religion, much leſſe to ſuſpend or ſilence Miniſters? Wherefore in caſe our Prelates preſently revoke not theſe their anti-chriſtian, illegall ſuſpenſions, inhibitions, injunctions, or other Cenſures, to hinder Miniſters from preaching,

* *See.* 25. *H.8 c.19.* 1. *Eliz c.1.* 2. 13. *Eliz.* c. 12. *Can.* 1603. *Can.* 1.13.

ing, I hope every Godly Minister, who hath any care; either of his owne soule, liberty, people, any love at all to God or Religion, any zeale or courage for the truth, or desire of the good, either of Church or State, taking these considerations into his thoughts, and finding the Bishops Jurisdiction and proceedings to have no lawfull warrant, either from the Lawes of God or man, will readily protest both against their usurped authority and proceedings, as meere nullities and vanities, and proceed to preach, pray, and doe his duetie, as the Apostles and * Martyrs did of old, without any feare or discouragement; that so Gods judgements, Plagues and punishments, which the Prelates late practises, with the Ministers silence and cowardize, and all our sinnes have drawen downe upon us, may be asswaged and removed, and wee may ever retaine the Ordinances and Word of God among vs, in purity, power, sincerity and plenty, both to our present and future happines. I shall close all with this Syllogisme.

* *Who had never beene Martyrs had they beene such cowards as most Ministers are now.*

That calling, authoritie and jurisdiction, which obliterates, persecutes, suppresseth, oppugneth the very Law, Gospell and word of God, with the frequent powerfull preaching, preachers and professors thereof is doubtles, not of divine right or institution, but Anti-christian and Diabolicall, 1. Thess. 2. 14. 15. 16. Rom. 2. 13. 10. Iohn 8. 39. to 48. 1. Tim. 3. 1. to 7. Tit. 1. 5. to 10.

But this doth the calling, authority and jurisdiction of Lord Archbishops and Bishops, as the premises, and all stories witnes, especially our Booke of Martyrs.

Therefore it is doubtles not of divine right or institution, but Anti-christian and Diabolicall.

If the

If the Minor be not ſufficiently evidenced by the Premiſes, by the ſilencing of many Miniſters, ſuppreſſing of ſo many Lectures throughout the Realme, give me leave to inſtance but in two freſh examples more.

The *firſt, in Doctor Peirce, Biſhop of Bath and Wels*; who in his Viſitation in the midſt of Auguſt laſt expreſly *prohibited* all Miniſters in his Dioceſſe *to preach on the Lords day afternoone*; threatning ſome Miniſters *to ſuſpend them both from their office & Benefice, if they durſt preſume to preach any more on the Lords day afternoone*; without alleadging any Law or Canon, (which there is none) or any danger of bringing or ſpreading the plague, (which there is not feared,) but onely out of his malice to preaching; and to deprive poore people of the ſpirituall food of their ſoules: to affront the *Statutes of 5. and 6. E. 6. c. 1. 3. and 1. Eli. c. 2.* which require *OFTEN PREACHING AND HEARING of the Goſpell, upon every Sunday and Holy day*, and preſcribe *preaching* twice a day, as well, as much, as *Common-prayer*, coupling them together in the ſame words to oppugne the *Homily of the right uſe of the Church*, p. 3. 4. 5. which preſcribes and enforceth, *the dayly and continuall preaching of Gods word, and ſpecially on the Sabbath-dayes, from our Saviours and his Apoſtles owne Precepts and Examples*; to make all Miniſters perjured, who at the time of their Ordination make a ſolemne promiſe and covenant before God, *diligently and painefully to inſtruct their people, & never to give over preaching, &c.* (as the *Booke of Ordination*, and the Church and State of England, both in and by it injoyne them,) and to ſpite *S. Paul* himſelfe: who *as by the ſpace of three yeares together, hee ceaſed not to warne every one Night and Day* (therefore hee preached Evenings as well as mornings) *publikely & from howſe to howſe*. Acts. 20. 20. 31. So hee chargeth *Timothy*, and in him all Miniſters, *To preach the word inſtantly in ſeaſon, out of ſeaſon (that is, on Lords dayes*, and weekedayes; Morning, and Evening, yea and at Midnight to if need be; in times of proſperity and adverſity; of health and peſtilence, when preaching is moſt ſeaſonable to

raiſe men from their ſinnes ;) 2. Tim. 4. 2. which Apoſtle were hee in this Biſhops and ſome other of his Brethrens Dioceſſe, they would ſchoole him roundly for ſuch good doctrine, and ſtop his mouth , to prevent the great miſcheife of often preaching, yea, as our Saviour Chriſt himſelfe , and his Apoſtles, were now among our Prelates and ſhould * *preach* *DAYLY in our temples* , as they did *in the Temple* of Ieruſalem and Jewiſh Synagogues, I feare me they ſhould be all ſilenced, ſuſpended, and laid by the heeles for their paines, by our Rare-preaching Lordly Prelates, ſince they thus uſe our paineſulleſt Miniſters even for frequent preaching; If I ſhould demaund of them by what Law of God , or the Realme ? by what Canon of the Church , or by what ſpeciall commiſſion from his Majeſty , under his greate Seale ? (without which their *Lordſhips* ‡ *cannot by Law ſuſpend or ſilence any Miniſter, nor keepe any Viſitation without the danger of a Præmunire which they have all incurred* ;) I feare me they would be as much, as any Miniſter they have put to ſilence : And till they can ſhew ſuch Law , Canon , and ſpeciall Commiſſion (which not one of them can doe) hee is not worthy the name of a faithfull Miniſter , that will ſit downe ſilent altogether , as too many doe, to their eternall infamy or ſlack downe their former frequency and diligence in preaching , upon the proudeſt Prelates bare Mandate , eſpecially in theſe dayes of Peſtilence and Mortality.

* *Luke.* 19. 47. *Acts.* 2. 46. c. 3. 4. & 5. *The Homily of the right uſe of the Church* p. 3. 4.

‡ 25. H. 8. c. 19. 37. H. 8 c. 17. 31. H. 8. c. 10. 1. E. 6. c. 2. 1. *Eliz.* c. 2. 5. *Eliz.* c. 1. 8. *Eliz.* c. 1. *and the Patents to Coverdale and ſtory.* 5. E. 6. *pars.* 1.

The ſecond inſtance is, the ſuppreſſing of *Maſter John Rogers* Lecture of Dedham in Eſſex about the ſame time, continued ſo many yeares together with ſo good ſucceſſe that he hath converted more ſoules to God , and brought more to heaven, then all the Lord Archbiſhops and Biſhops Sermons from Queene Maries dayes till now ; many of which though they have lived long , cannot I preſume name ſo much as one Soule they have truly converted, either by their life or doctrine, though they have murthered and ſtarved thouſands. The Pretence of ſuſpending this our Lecturer is , the great good will the Biſhops beare to the Townelmen and Puritans (ſo they tearme them)

of

of *Dedham*, over whom they are * *jealous with a godly jealosie*, to wit, leaſt the continuance of this Lecture ſhould draw the Plague to the Towne. But is this thinke you the true cauſe? If ſo, why then let me propound but 6. or 7. queſtions to our Prelates who are ſo carefull of mens bodies, that they are altogether careleſſe of their Soules. * 2. Cor. 11. 2.

Firſt, Hath not the Lecture beene the greateſt bleſſing that ever this Towne enjoyed? the cheife meanes that hath enriched it, and ever ſince its erection warded of the Peſtilence from it, yea in the laſt great Viſitation when there was more danger? If ſo, as all the Towne and Country will averre, why ſhould it be peſtiferous or infectious now?

Secondly, Where did ever their Lordſhips read, that powerfull preaching was a meanes to attract or draw the peſtilence to any Towne or Pariſh? or the ſuppreſſing of preaching and Lectures an Antidote or Preſervative againſt it? What Divine, Phyſitian, Philoſopher, or Hiſtorian, yea what Epicure or Atheiſt ever taught ſuch Doctrine till our preſent new Doctors and Lord Prelates? ‡ *Levit.* 26. 25. *Deutr.* 28. 20 21. 60. 61.

Thirdly, Whether the reading of Common prayer and Homilies be not as apt to bring and increaſe the Plague, as preaching and Lectures, and the one as peſtiferous as the other? If not: then why doe they put downe and prohibit publike faſting and prayer, as infectious in this peſtilence, uſed as a preſervative, medicine and cheife cure in all others as well as preaching? yea how can they proove, that one of theſe is more apt to attract and diffuſe the Plague then the other? If ſo then; why doe they not put downe Common prayer and Homilies in all places infected, or in danger of infection, as well as preaching, (the one being as peſtiferous, as peſtilentiall as the other,) and ſo make us all true Atheiſts or Infidels, giving God no publike worſhip at all? 1. *King.* 7. 3 37. 38. 2. *Chron.* 7. 13. 15. 78. 50. *Pſ.* 126. 21. 29. *Ier.* 14. 12. 11. 12. c. 21. 6. 9. c. 29. 17. 18 c. 32. 24 36 c. 38. 2. c. 42. 17. 22 c. 44. 13. c. 34. 17. *Ezech.* 5. 12 c. 6. 12 c. 7. 15 c. 12. 16 c. 33. 27. c. 38. 24. *Amos* 4. 10.

Fourthly, Whether the putting downe of Lectures and preaching hath beene a meanes to ſtay, keep off, or ſpread the Plague, or rather to increaſe and attract it? Religion teacheth us that were there is * *moſt ſinne and wickedneſſe abounding*

ding, leaſt knowledge and ſervice of God, there is moſt danger of the plague, and ~~the~~ experience prooves it true for the moſt part, it ever raging more in the diſorderly ſuburbs of London, where they have uſually leaſt and worſt preaching, more then in the City, where is better governement, life and preaching. Powerfull preaching therefore being the cheife * *meanes to turne men from their ſinnes and evill lives, and winne them unto God*, and the ſuppreſſion of it a meanes to continue and harden men in their evill wayes; it muſt neceſſary follow, that frequent powerfull preaching, is an antidote and cure againſt it; and the ſuppreſſion of it, the high way and meanes to bring it. If reaſon be not ſufficient, let late experience inſtruct us thus much. The Lectures of *Chriſt Church*, *S. Martins* and others in London, were put downe by the Biſhops this Peſtilence, to prevent the bringing of it into theſe Pariſhes: the very ſelfeſame weeke God ſends it unto them, and now it ſpreads among them much: But in *S. Antholines* Pariſh and ſome others, where the Lectures yet continue, (in the firſt every morning) no Peſtilence (bleſſed be God) hath hitherto beene heard off: The Lecture of *Blackfriers* on Wedneſdayes, at *S. Cathrines* in the ſame day, with ſome other have beene ſuppreſſed to prevent the Plagues increaſe, after its invaſion of theſe Pariſhes, to the intollerable greife both of Miniſter and people: yet the plague in thoſe pariſhes hath ſince every weeke increaſed and ſpread further. At *Weſtminſter* upon the firſt comming of the Plague, they gave over all preaching even forenoone and after-noone on the Lords day, thinking by this remedie to ceaſe it; (a preſident hardly paralleld in any age;) but what followed thereupon, the Bils ſince have beene doubled and trebled, and more have there died every day ſince, then did in a whole weeke before. This therefore is but a Prepoſterous remedy, and a vaine pretence to beguile little children, and fooles with all.

* *Acts* 26. 18. c. 37. 38.

Fifthly, What place is there neere to Dedham from which that lecture ſhould draw the infection? were it in all or ſome of the neighbouring Pariſhes, there might be ſome colour for ſuch a pre-

a pretext, and yet not ſufficient to put downe the Lecture, ſince men of thoſe Pariſhes might be prohibited onely from it, and all elſe have acceſſe unto it: But ſince it is not ſo neare that Town (God be bleſſed for it) as that there is any ſuch feare of infection, this pretext can be but a meere cloake of wickednes to countenance a worſe deſigne.

Sixtly; Whether they hold not great *Banquetting*, *Maſkes*, *Dauncing*, *Playes* and *Enterludes*, as peſtiferous and infectious, as Preaching and Lectures: and the famous *Univerſity of Oxfords* health and immunity from the Peſtilence, as much to be reſpected as the poore Towne of *Dedhams*? If any ſcruple be made of the former part of this Queſtion, his *Majeſties and their owne Booke of Common prayer for the Faſt the laſt great peſtilence* 1. *Carols*, (*which* † *prohibits all Playes, Maſkes, revellings, Dauncing, Paſtimes and Banqueting, as cauſes of the plagues, both beginning, ſpredding and continuance, and the proper ſinnes of our Nation, which have made us a Proverbe and By-word to all other neighbour-Countries,*) compared with Iſay. 5, 12. 13. c. 22. 12. 13. 14. & c. 32. 13. 14 Amos 6. 1. to 12. Exod. 32. 19. to 35. 1. Cor. 10. 5. 6. 7. Iam. 5. 1. 5. 6. Revel. 18. 7. 8. and many preſidents cited in a late Tract againſt Stageplayes and enterludes, will put it out of doubt. Of the latter part of this Quære there can be no queſtion, unleſſe the Biſhops be very unnaturall, to love a ſtranger better then their own Foſter-mother, and weavers, Clothiers, more then Schollers. If then exceſſive *Feaſting*, *Maſking*, *Enterludes*, *Dauncing and Epicureanpomp*, *the* * *very workes of the fleſh*, (and therefore moſt unſeemely of all others for thoſe who terme themſelves *ſpirituallmen*, yea workes that *ſhut men out of heaven*, and therefore not fit for thoſe who profeſſe they have the keyes to let men into heaven) bee more peſtiferous and apt to bring the Peſtilence, then Preaching; and *Oxford* to be preferred before *Dedham*; what is the reaſon that our great Lordly Prelates in theſe dangerous times of mortality (when as they ſhould

† *The Exhortation, and Orders at the end.*

* *Gal.* 5. 21.

be all in sable, fasting, praying, weeping and mourning with the people of their Dioceſſe, and refreſhing their ſtarved bodies with that prodigall expence they have there caſt away) have (to the great ill example of all other people, & grieving of the ſoules of all who are ſenſible of the Plagues we now grone under) beene ſo lately ſetting up and practiſing the one, at *Oxford*, to draw the Peſtilence thither; and putting down the other at *Dedham*, to keep the Peſt from thence? When as ſundry *Councels* in all ages, have *ſtrictly inhibited Biſhops and Miniſters, neither to be Exhibiters, ſetters out, or ſpectators, but diligent ſuppreſſors, yea cenſurers of the one* (eſpecially in mournfull times of Plague & Mortality which ſummon all men, but [a] Gods *Miniſters above others, to weeping, ſackecloath and baldnes, to turne their laughter into heavines, and their joy into mourning,*) *and inſtam both by preaching and Eccleſiaſticall Cenſures, to draw all men from them; but furtherers and ſetters up of preaching, yea of preaching twice a day,* (and that principally in times of humiliation) *which they now ſuppreſſe.* Alas! is the piety & zeale of thoſe Lordly Pontificians, who will needs claime all their Epiſcopalities by *a divine right*, degenerated to this Epicurian reſolution; [b] *let us eate and drink*, let us Maske and Play, let us feaſt and keep Revell-route, *for to morrow wee ſhall die?* Are theſe the ſermons, the good inſtructions they preach to King, Queene, Nobles, Miniſters, Schollers, People in theſe peſtilentiall times? Muſt they be feaſting, banquetting, laughing, masking, playing, piping, dauncing, when all others are weeping, faſting, mourning, at leaſtwiſe gladly would be ſo, and that in publike (as they have reaſon) were it not for them? certainly if S. *Bernard* were now alive, and ſaw ſuch Prelates, he would be ſo farre from thinking them Gods Biſhops, that he would undoubtedly define *them to be the Devils*, yea and ſtile them [d] *Devils too, and murtherers of mens ſoules.* Who having now taken the higheſt degree at the Univerſity, that ever the Schooles of Bacchus, Venus, or Epicurus can

Conc Laodicen Can. 54. Carthag. 3. Can. 1. Agathenſe. Can. 39. Conſtantinop. 6. Can. 24. Can. 62. Nicen. 1. Can. 22. Coronenſe. 3. Can. with ſundry others Bochellus. l. 3. Decr. Eccleſ. Gall. Tit. 18. 19. 4. Tit 1. 7. l. 1. Tit. 10. Iſay. 22. 12. Joel. 2 16. Jam. 4. 9. Iay 22. 13.

Sic facit Ieſus Rodie, multos ſibi ſtigens Diabolos Epiſcopos, Sermo 3 Concil. Rhemenſi & ad Clerum.

ean afford them, may be rather deemed their profeſſed *Chaplains*, then Chriſtian *Biſhops*. Yet miſtake me not, as if I thought it unlawfull for a Prelate or Vniverſity, to entertaine their Prince; farre be it from me or any other to harbour ſuch a thought: But to doe it now at ſuch a time, in ſuch a Pontificall, Epicurian maner, with moſt prophane and impious Enterludes in contempt and deriſion of all purity, piety and religion, is the onely thing, which not I alone, but the whole Kingdome generally crie ſhame on; banquetting, masking, feaſting, Revelling, being altogether unſuitable, if not unlawfull to a Chriſtian, a Prelate, a Vniverſity, in a time of ſuch generall weeping and mourning, when * *moſt hearts* (but ſtony ones) *are ſad, and many poore mens faces gather blacknes*, even for very hunger, with which too many periſh; whoſe lives this prodigality would have preſerved. * *Ioel.* 1

Seaventhly, If the Biſhops have ſo much fatherly care to keep off the plague from our *Preciſſians*, and *Puritans* of *Dedham* (ſo they tearme us) as to put downe our Lecture, (yea Sermons on the very ſolemne *Faſt-day*, where there is any infection, as if the ſick needed leaſt ſpirituall phiſick and inſtruction) to keep us from the Plague, what is the reaſon they have ſo little care of thoſe of our Religion and profeſſion, whom they have mewed up in ſeverall priſons in London? Why have the Prieſts and Ieſuites in the Gatehouſe and elſewhere (though * *Traytors to his Maieſtie and the Realme*, and ſome of them condemned men,) with all other priſoners there, liberty granted them to goe abroad this time of Peſtilence, and yet *D. Baſtwicke*, convicted and cenſured onely for ſhewing himſelfe a true ſubject to his Soveraigne, in defending his Majeſties Eccleſiaſticall Iuriſdiction, againſt the Popes and your encrochements, (with other of your High-commiſſion Priſoners,) no leave at all to retire himſelf into the freſh ayre for his ſafety; It being now, as it ſeemes, a great deale better to be an open Traytor to his Majeſty, or the State, then a meere oppoſite onely to theſe our Lordly Prelats, even in their intollerable uſurpations both upon his Majeſties Royall Prerogatives, * 27. Eliz. c. 1. 2.

and his ſubjects liberties? Why have you given ſpeciall commugh their mand, that *Mr. Brewer*, committed * cloſe priſoner by you to
miſſion the *Kings bench*, for the ſame cauſe, ſhould there be detained
hem no ſtill, and not remoove with the other priſoners, when as he
to cloſe had obtained licence to goe into Oxfordſhire with his fellow
ny priſoners, that ſo the plague, which environs both thoſe pri-
et now ſons, might ſweep away both theſe Priſoners and eaſe you of
ommon them? Why doe you ſtill detaine others of your commitment
e is to do in theſe and other priſons, of purpoſe to murther them as much as in you lieth with the peſt, when all elſe that are willing, are ſet free and walke abroad into the Counrry for their health? Why detaine you *D. Layton* in the *Fleet*, and *Mr. Prinne* in the *Tower*, notwithſtanding ſome *Nobles* mediation for the enlargment of the one, and the *Queenes* moſt gracious interceſſions for the other, whoſe Princely clemency and pitty, to thoſe of a different religion, is an everlaſting foyle to your unchriſtian mercies and barbarous inhumanity, to thoſe of your owne faith and profeſſion. Is this your Epiſcopall pitty, mercy, grace, and goodnes; that when all men elſe can find favour and reliefe, yet thoſe whom you unjuſtly perſecute, reſtraine or malice without cauſe, muſt finde none at all, no not though King or Queene deſire it? What, is your Pontificall malice now ſwollen greater then their Royall grace and goodnes? Never therefore diſſemble more with the world and us, that you have put downe our *Dedham*, or other Lectures, out of any love to us, or care of our, or their ſafety, as you pretend, to keep the peſtilence from us, or them; but confeſſe you have done it out of the malice of your hearts, againſt preaching, if not to bring the plague and peſtilence (as much as in you lies) even
59.67. upon our ſoules and bodies, as you endeavour to do upon theſe poore priſoners thus detained by you, which theſe times of plague and faſting call upon you to * *ſet free*. But take heed leaſt whiles you ſeeke to put downe preaching and faſting, by ſuch ungodly meanes and pretences, to keepe off the plague from us and others, you draw it not downe, both on us and your ſelves. I have already informed you of many Biſhops,

who

who have perished of this disease, I could acquaint you yet with more, as * *The Bishops of Colen, Spire, Ratisbon, Prague, Verden and Leodium all swept away in An.* 1169. *o Hildewardus Bishop of Hildesheim, An.* 996. with many others; let their examples be your warnings; and if you will proove your calling to be of God, then henceforth learne to preach, not to suppresse his word; to be * *mercifull as he is mercifull*; else all will henceforth conclude, that you are of your (*i*) *father the devill, for his workes you doe: He was a murtherer from the beginning of mens soules and bodies*, and so are you.

* *H. Mutin. Germaniæ Chron. l.* 1 *p.* 152,15
* *Saxoniæ Chron. Cent. Magd.* 10. *Col.* 622. *Lu.* 6. 36.
(*i*) *Joh.* 8.4

Now if your Holinesses or any other deeme this censure of mine over-harsh, one that was once of your owne Rochet, and after that a Martyr, (*k*) (*Bishop Latimer*) will assure you; *that it was the very devill himselfe, not God, that set up the State of unpreaching Prelacy, and that it is he alone who stirs these Prelates up to persecute and suppresse the preaching of the Gospell under the Title of Heresie, and schisme, and ill Magistrates to doe the like under the Title of sedition*; and our learned (*l*) *Thomas Becon*, as he affirmes and proves at large, *that the first and Principall point of a Bishop and spirituall Ministers office, is to teach and preach the word of God; so he resolves, that such a Bishop as either doth not, or cannot preach, is a Nicholas Bishop and an Idoll, and indeed no better then a painted Bishop on a wall: yea, he is as the* (m) *Prophet saith, a dumbe dogge, and as our Saviour Christ saith* (n) *unsavourie salt, worth nothing but to be cast out, and to be troden under foot of men. Woe be to those Rulers that set such Idols and white-daubed walls over the Flocke of Christ, whom he hath purchased with his precious blood. Horrible and great is their damnation. Our Saviour Christ saith to his Disciples* (o) *As my Father sent me, so send I you. Now who knoweth not, that Christ was sent of his Father to preach the Gospell, as we may see in* (p) *divers places of the holy Scripture. It therefore followeth, that such as are sent of Christ are sent to preach the Gospell. If they preach not* (the case of many of our Lord Prelates) *it is an evident token, that Christ sent them not*, BVT ANTICHIST *and* THE DEVILL. Thus and much more *Becon*, who tells these unpreaching

(*k*) *Sermon before King Edward.*
(*l*) *His Catechisme, vol. fol.* 500.
(*m*) *Isay* 56. 10.
(*n*) *Math.* 5. 13.
(*o*) *Iob.* 20. 2
(*p*) *Isay* 61. 1 *Mar.* 1. 38. *Luke* 4. 18, 1 31, 43, 44.

ching Prelates in plaine termes; *that nothing abideth them but everlasting damnation.* What then will become of our great Lord Prelates, who will neither preach to the people themselves, nor suffer others who are willing, to doe it; stoping up our preachers mouthes with their illegall, unchristian, antichristian suspensions and excommunications, yea, expresly prohibiting all preaching in these dolefull mortiferous times of Plague and pestilence, and that on the very Fasting-dayes, for feare it should infect mens soules and bodies? when as the whole * *Councell of Paris under Lewes and Lotharius, Anno* 829. l. 1, c. 5. decreed the quite contrary, in these very remarkable termes. *Statuimus pari voto, parique consensu, ut unusquisque nostrum dictis & exemplis, plebes parochiæ suæ attentius ad meliora incitare studeat, easque ut se a malis cohibeant, & ad Dominum ex toto corde convertant, solicite admoneant, Deumque quem peccando sibi iratum fecerunt, digna pœnitentia satisfactione & eleemosinarum largitione, sibi placabilem facere satagant &c. Cum itaque Prædicatores* SINE CESSATIONE POPVLO DEI PRÆDICARE NECESSE SIT, *juxta illud Esaiæ* * Clama, NE CESSES, *quasi tuba exalta vocem tuam, & annuncia populo meo, scelera eorum, & domui Iacob peccata eorum:* TVM MAXIME ID FACERE NECESSE EST, QVANDO IRAM DOMINI CONTRA POPVLVM DEI, *meritis exigentibus,* GRASSARI PERSEPXERINT, *juxta illud quod Dominus per Ezechielem Prophetam loquitur. Ezech.* 3.17.18.19.& c.33.7,8.9. 10,&c. At which our silent and silencing Prelates and old doting *Shelford Priest*, may well blush for shame, especially if they peruse the 23, 24, 25. 28, 29. and 31. Chapters of the same Councell following. And good reason, for the very Romish Prelates in the (q) *Councell of Trent*, as lewd as they were, had so much ingenuity as to decree. *That the preaching of Gods word was the principall part of a Bishops Office, belonging especially unto them, and that it ought to be exercised as frequently as might be, for the salvation of the people; and thereupon enjoyned all Bishops in proper person, or in case of inevitable occasions, by their sufficient substitutes, and all Ministers in every Parish to preach*

urius. Tom. .464.

say 58.

Sessio. 24. decretum de reformatione. 4.

preach every Lords-day and Holy-day at the̅ leaſt; and in the time of Faſts, (as of Lent, Advent, and the like) QVOTIDIE, VEL SALTEM TRIBVS IN HEBDOMADE DIEBVS, *to preach every day, or at leaſt three dayes every weeke, and at other times alſo as often as oportunity would permit, and to Catechiſe the people beſides. If this Popiſh Counſell then preſcribes (all Biſhops and Miniſters whatſoever, thus conſtantly and dayly to preach Gods word, (eſpecially on Lords-dayes, Holy-dayes and Faſting-dayes) without intermiſſion*; our Lordly, laſie, Loytering Prelates, who will neither thus preach themſelves, and prohibit others to preach thus frequently and daily on theſe ſeaſons, or in any infected Cities on our Solemne Faſting-dayes; are certainely not onely farre worſe then theſe *Trent Prelates*, but even as bad or worſe then *the very Devill himſelfe* (as *Biſhop Latimer proves* at large *in his Sermon of the Plough*, which I would wiſh them ſeriouſly to peruſe:) yea, they are meere Rebels, Traytors and enemies to God, his Church, Religion and the peoples ſoules. And can they then be ever true, loyall or faithfull to their Prince? No verily. Not to mention all *the* (r) *conſpiracies, Rebellions and Treaſons of our owne or forraigne Prelates againſt their Soveraignes in all ages*, enough to fill a volume as large *as Baronius his Annals*; I ſhall inſtance onely in three late examples. Anno 1536. *Chriſtian the* 3. *King of Denmarke*, (our King *Charles* his great grand-father by the mothers ſide) *impriſoned all the ſeaven Biſhops of Denmarke, for their ſeverall Treaſons, Rebellions conſpiracies, and inſurrections againſt him, the Kingdome and Chriſtian Religion, and for uſurping regall authoritie, with* (ſ) *the rule of the Kingdome to themſelves alone, and publiſhing Edicts in their owne names as the Senate of that Realm* (*as* our Prelates do now in their viſitations & Conſiſtories) *againſt the Miniſters and Profeſſors of the Reformed Religion. All which this King cauſed to be drawne up into a Remonſtrance, which laſted three houres reading, and on the* 10. *of Auguſt Anno* 1537. (*two dayes before his Coronation.*) *he cauſed a ſcaffold and Throne to be erected in the moſt publike place of Hafnia the Metropolis of Denmarke; where he ſitting with all his Nobles*

[r] See Balæus de Ritis Pontificum, Fox Acts & Monuments, Mr. Tyndal's Practiſe of Prelates, Dr. Barnes his ſupplication to King Henry the 8. Godwins Catalogue of Biſhops.

[ſ] Chytræus Chron. Saxoniæ l. 14 p. 407. l. 15 p. 423. 434.

Nobles and Senators in State; caused this remonstrance of these Prelates detestable Treasons, Conspiracies, Rebellions, and disloyall usurpations on the Crowne, to be read publikely before them and all the people, declaring, that for them he had imprisoned the Bishops, and demanding the Nobles and people, whether they desired that these trayterly Prelates should any more sway the Common weale of the Kingdome, or be restored to their former dignity and power? Whereupon they all cryed out, No, and that they would be no longer molested with this Antichristian trayterly generation of Vipers. Which ended, a publike Decree or Act of State was made by their unanimous consents, that these Bishops should be removed, and that the politicall office and power of Bishops should be thenceforth wholy abolished out of the Realme, which was forthwith put in execution; the Bishops removed, their temporalities and revenues confiscated to the King, and seven Superintendents, being but ordinarie Ministers, ordained in their steed. And thus was Denmark freed from trayterly Prelates by our Kings great grand-father, after it had been long oppressed by them (t) *Anno Domini* 1571. *Iohn Hamilton Archbishop of Saint Andrewes in Scotland, was apprehended, arraigned, condemned and hanged at Sterling, by Mathew Steward then Viceroy during King Iames his minority, for two notorious successive Treasons: the first, for conspiring and having a chiefe hand in the Murther of Henry Steward King of Scots, father to our late King James of famous memory, and grand-father to our present Soveraigne King Charles. Anno* 1565. *& for causing Iames Earle of Murre, Viceroy of Scotland during King Iames his infancy, to be traiterously murthered likewise. Anno* 1567. *For which Treasons, not long after all, Lord Bishops were thrust out of Scotland, by King Iames and the whole Parlements consent, (though since restored) as Traytors to their Princes, contrary to Christs institution, as the chiefe suppressors of the preaching of the Gospell in all Countries.* (u) *Gustavus Ericus that famous King of Sweden, banished, deprived, hanged up and beheaded some of his Archbishops and Bishops for their many execrable Treasons against himselfe, and the whole Realme, and refused to be crowned, before he and the whole State of Sweden had*

by

) Chytreus
ron. Saxoniæ
21. p 641.
canon Re-
m Scotica-
m. l. 18. &
. Paltricij
damsoni Pa
odia & Mel
ni Celsæ Com-
issionis Ana-
mia.
) Chytreus
ron. Saxoniæ
6. p. 49.
7. p. 219.
20. l. 9. p.
59. 261.
62. 263.
70. 275. l. 10
297 309.
11. 340.
41 342. l.
12 p. 358.
359 l. 13.
. 388.

*by publike Act of Parliament, (though with much opposition of the Prelates) stripped the Prelates of Sweden of their excessive temporalities, revenues, wealth, and all temporall * Offices and Jurisdiction, which made them oft times to rebell against their Princes, Kings and Magistrates, to stirre up many seditions, and to molest that Realme with almost continuall and dayly warres and schismes, for about an hundred yeares then last past, and had and did make them slow bellies, and unpreaching Prelates, serviceable neither to God nor man either in words or deeds, serving rather to intice them to riot, pride, idlenes, and seditions, then to true piety; and having no Title in the word of God to warrant them.* Since which the Prelates in Sweden, ever rebellious and seditious to their Princes before, have beene more dutifull to their Soveraignes, and entermedled onely with their spirituall functions, which they altogether neglected while they were Lords. These three late examples of his Majesties royall Progenitors, (to omit [x] others) as they may instruct all Princes how false that idle Paradox of the Prelates is, *No Bishop, no King*, the contrary being an experimentall truth, and how little trust and fidelity there is in Lordly Prelates (who have ever beene treacherous to their Soveraignes when and where they have born greatest sway.) So they may move his Majesty to follow [y] *Father Latymers* councell *to King Edward the 6, to unlord all our Lordly Bishops, and remove them from all their temporall offices and imployments, that so they may follow their spirituall Plough-tayle, (which they will scorne to doe, as long as they are Lords, it being an unseemely and dishonourable thing for Lords to goe to plough;)* and no longer silence their fellow Brethren, oppresse, molest and vex his faithfull Subjects, and roote out all powerfull frequent Preaching and Preachers of Gods word, as now they doe: From which kind of Lordly Prelates with their Antichristian Romish practises and Innovations now on foote, *Good Lord deliver us*; since they have neither Gods nor the Kings Law to authorize them, or support that usurped Papall tyrannicall Iurisdiction which now they exercite, under which the whole Kingdome groanes and languisheth, desiring

* Quæ sæ… ficij: ob … rium præ… vam sunt… cati, dedi… va'de peri… sum est, te… actionibus… pibusque l… tos implic… Concil. Pa… Anno 82… c. 28. Sue… Tom. 3. p.

x See Mr … dals Prac… Popish Pr… Dr. Barn… Supplicat… Henry the … Henry 8 … bridge ba… bertatis a… ste Antiqu… cleſiæ Bri… Godwins … logue.

y Sermon … Plough &… 5. G. befor… King Ed…

to be unburthened of it, as an intollerable yoake of bondage, which it can no longer beare, as now it is aggrevated I shall therefore close up all, with the Canon of the *Councell of Paris* us Tom. *under Lewes and Lotharius*, An 829. 2 l.1.c.23. worthy our do- 74. mineering proud Prelates most serious rumination. *Quia sunt* *plerique qui non paternũ affectũ circa gregem sibi comissum sed quen-* *dam exercere videntur Dominatum eumq; non ut Dominicum, sed* *fastibus verosa arrogantia inflati, ut suum proprium tractare non* 21. *verentur. Quantum a paternitatis officijs aberrent, subter collecta* *documenta declarant. Dominus in Evangelio. Si diligis me, pas-* 20. *ce oves meas: MEAS inquit, non TVAS. Item*, qui ma- 5. jor est vestrum, erit minister vester: *Et non post multa.* Non ita erit, *inquit*, inter vos. Sed qui voluerit inter vos major fieri erit vester servus. *Petrus*, Neque dominantes in clero sed forma facti gregis ex animo. *Solomon*, Principem te constituerunt? nolli extolli, sed esto in eis, quasi unus ex ipsis. *Fulgen-* 32. *tius in libro de veritate prædestinationis et gratia*; *Non ideò, in-* *quit, se solùm quilibet episcopus* vas misericordiæ putet in glo- ria. ria præparatum, quia pontificali * militia fungitur, sed si pro 4. grege sibi redito solicitus SEMPER invigilet, et PRÆDICET VERBO, instet opportunè, importunè, arguat, obsecret, increpet in omni patientia et doctrina. Nec sibi dominatum superbus usurpare contendat, sed Apostolicis informatus eloquijs et exemplis, servum se cunctis exhibeat, neque sedis illius altitudine, collatum sibi gaudeat temporale fastigium, sed humili corde fidelibus Præbeat bonæ conversations exemplum. *Quicunq; igitur sacris officijs servituri, sub quolibet* *ordine applicantur, dignum est, ut illius dicantur, cujus servitio* *mancipantur, Qui ergò temeritate, immò PRÆSVMPTVOSA VANITATE quilibet prælatorum dicere præ-* *sumit; Ille congregatio mea est, aut Ille presbyter vel Clericus* *meus est, cum NONSIT ILLIVS SED ILLIVS* *CVI DICATVS EST? Proinde quia is insolitus sessus* 959. *ecclesiastica non concordat regula, corrigatur NECESSE* *EST.*

Christian

Christian Reader, this passage should have been inserted p. 123. l. 27. after *mistake not.*

I shall close up this, concerning the power and right of Ordination, with these ensuing Authorities and memorable examples. *Anno Dom.* 1389. *the Lollards, Wielifs-disciples* (as [a] *Walsingham* records) *winning very many to their Sect, grew so audacious; that their Presbiters like Bishops, created and ordayned new Presbiters; affirming, that every Priest had received as much power to binde and loose, and to minister other Ecclesiasticall things, as the Pope himselfe giveth or could give. This power of Ordination they exercised in the Diocesse of Salisbury: And those who were ordayned by them, thinking all things to be lawfull to them, presumed to celebrate Masses, and feared not to handle Divine things, and administer the Sacraments. This wickednes* (writes he) *was discovered by a certaine man Ordayned a Minister by them, to the Bishop of Salisbury at his Manner of Sunnyng:* By which it is apparent, that the *Lollards* and *Wicleuists*, (the Protestants of that age) beleeved, that the power of Ordination belonged as much to Presbiters by Gods Law, as to Bishops; that one of them might as well, as lawfully ordayne Ministers as the other; and * *that as they might lawfully preach the Gospell without the Bishops licence* (first prescribed by the forged *Statute*, of 2. H 5. c. 15. made onely by the Bishops without the Commons consent; to suppresse the preaching of the Gospell,) so likewise ordayne Ministers without it; and that Ministers ordayned onely by Presbyters without a Bishops privity or assistance, were lawfull Ministers, and might lawfully with a good conscience discharge all Ministeriall Offices; This being not onely their received Doctrine, but their practise too. I find moreover that [b] *January* 20. 1542. *Nicholas Amsdorffius, a noble and learned unmaried man, was ordayned* B shop of Newbury, *by Martin Luther, Doctor Nicholas Medler pastor of Newbury. George Spalatine of Aldenburge and Wolffgangus Steinius of Lucopetra, joyning with him in the imposition of hands; Which Ordination* Luther *afterwards publikely maintained to be lawfull in a printed Treatise.* Loe here

[a] Hist. An. 138 374.

* This w Doctrine Elist of al Martyrs Acts & ments. 1610. p 485. 500 502 521 552. 55 556. 56 588. 590 592 598 599. 602 604. 639 805. 874 883, 884 911, 931 950. 956 1001. 100 1006 10 1016. 10 1156. 18 1889.

[b] Chytræus Saxonia. l p 456.

wee have Presbiters not onely ordayning a Presbiter, but a Bishop. If therefore the Prelates Paradox be true; *That hee that ordayns, is greater in Jurisdiction and degree, then he that is ordayned.* It will hence inevitably follow, that these Presbiters (and those who ordayned the first Bishops,) were greater in Iurisdiction, degree and order then Bishops; And then farewell their pretended Hierarchie: [c] *Anno Dom.* 1537. *Christian the 3, King of Denmarke, removed and suppressed by a publique Edict, all the Bishops of his Kingdome for their intollerable Treasons and rebellions; abolishing their Lordly Bishoprickes, as contrary to our Saviours institution, the meanes that made them idle, proud, ambicious unpreaching Prelates, and seditious treacherous Rebells to their Princes; and instead of the 7. Bishops of Denmarke, he instituted 7. Superintendents, to exercise the Office of Bishops, give Orders to others, and execute all ecclesiasticall affayres; which 7. Superintendents August 26. 1537. received their Ordination from John Bugenhagius a Protestant Minister, in the Cathedrall of Hafnia, in the presence of the King, and Senate of Denmarke.* Loe here all Bishops cashiered, as false rebellious Traytors to their Soveraigne, (as they have [d] *ever beene in all States and aget*, there having beene more notorious Traytors, Rebells, and Conspirators of Bishops, then of all other rankes of men in the world, as I am able to make good,) as *contrary to Divine institution*, (and so not *Jure Divino*, as they now boast;) and Superintendents *ordayned by a meere Presbiter in their steed, to conferre Orders unto others* in all *the Danish Churches*. In [e] *the beginning of reformation in Germany, and other places, Luther and other Ministers, usually ordayned Deacons and Ministers, and set out Bookes of the manner of Ordination, without any Bishops assistance*; Which power of Ordination and imposition of hands, hath ever since beene practised by Ministers in all reformed Churches, which have abandoned Bishops, (Such as ours are, and make themselves) as contrary to Gods Word. *Patrick Adamson* Archbishop of Saint Andrewes in Scotland, in [f] his *Recantation publiquely made in the Synode of Fiffe*, Aprill 8. 1591. confesseth, *That the office of a Diocesan Bishop*, Omni authori-

Trans ibid

Centur. 4.5.6.7 10.11.

3. c. 7. 8. Antiquit. Brit. Godwins ague of s.

Ptræus Saxonia. 15.16.

trikij Adamsoni Pali. p.49.55.

authoritate verbi Dei destituitur, et solopolitico hominum commento fundatur; *is destitute of all authority from Gods Word, and onely founded in the politick figment of men; out of which the Primacy of the Pope or Antichrist hath sprung, and that it is worthily to be condemned, because the assembly of the Presbitery,* penes quem est Iurisdictio et Inspectio, tum in *Visitationibus*, tum in *Ordinationibus*, *which hath the Jurisdiction and inspection, both in Visitations and in Ordinations, will performe all these things with greater authority, piety and zeale, then any Bishop whatsoever; Whose care is for the most part intent, not upon God, or his function, but the World, which he especially serves.* A fatall blow to our Prelates Hierarchie; For if Lord Bishops be not *Jure Divino*, and have no foundation in the Word of God, then the power of Ordination belōgs not to them *Iure Divino*, as they are Lord Bishops, neither can, do, or ought they to conferre Orders as they are Bishops, but onely as they are Ministers. And if so (as is most certaine) then this power of Ordination belongs not at all to Bishops as they are Bishops, but onely as they are Ministers; and every Minister as hee is a Minister, hath as much divine right and authority to give Orders as any Bishop whatsoever; (the true reason Why anciently among the Papists, as * *Durandus* confesseth, & now too; as the Rhemists witnesse; and § *even in our owne English Church among us at this day, Ministers ought to joyne with the Bishop in the imposition of hands; Neither can our Bishops ordayne any one a Minister, unlesse Three or Foure Ministers at least joyne with him in the Ordination and laying on of hands.* This being an apparent truth, I shall hence, from the Bishops owne principles, prove Presbiters Superior and greater then Bishops in jurisdiction, digniky, and degree. Those (say they) to whom the power of Ordination belongs by divine right, are greater in jurisdiction dignity and degree, then those who have not this power; and the Ordayner, is higher, superior in all these, then the Ordayned. But the power of Ordination belongs *Iure Divino* onely to Presbyters, as Presbiters, not to Lord Bishops, and to Lord Bishops themselves, not as Bishops but Presbyters; and

* *Rationale divinorum. de Sacerdot. Rubrica.*

§ *See the Booke of Ordination and Canon.*

Biſhops when they ordayne in a lawfull manner, doe it onely as Presbiters, not as Biſhops; Therefore Presbiters are ſuperiour to Biſhops in juriſdiction, order and degree; and Biſhops themſelves, farre greater in all theſe as they are Presbiters (an office of Divine invention,) then as they are Lordly Prelates, or Dioceſan Biſhops, (a meere humane inſtitution.) Thus are our great Lord Biſhops (who * *vaunt of the weakenes of Puritan principles*, Whereas their Epiſcopall are farre more feeble and abſurd,) wounded to death with their owne weapons, and all their domineering ſwelling authority, overthrowne by that very principle foundation, on which they have preſumed to erect it; the ancient proverb being here truly verified, *Vis conſilij expers mole ruit ſua.* I ſhall cloze up this with the words of acute [h] *Antonius Sadeel*, Who after a large proof of Biſhops and Presbiters to be both one and the ſame by Divine inſtitution, Windes up all in this manner: *We conclude therefore, ſeeing that ſuperior Epiſcopall dignity is to be avowched onely by humane inſtitution*, tantum eſſe humani Iuris. *that it is onely of humane right: On the contrary, Since it is evident by the expreſſe teſtimonies of Scripture, that in the Apoſtles times, Biſhops were the ſame with Preſbiters.* Iure Divino poteſtatem ordinandi non minus Presbiteris quam Epiſcopis convenire *that by Gods law, and Divine right, the power of Ordination belongs as much to Preſbiters as to Biſhops.*

Page 51. l. 17. betweene *ſame*, and *ſince*; this ſhould have beene inſcribed.

So [i] *Alexander* & *Narciſſus* were both *Biſhops of Ieruſalem at the ſame time*; *Paulinus and Miletus both Biſhops of Antioch together*: *Theodoſius and Agapetus were both Biſhops of Synada at the ſame ſeaſon.* [m] *Valerius and Auguſtine were both joynt Biſhops of Hippo together, by the unanimous conſent of the Clergie and people*; and when as Auguſtine, *was loath to be joyned a Biſhop with* Valerius, *alleaging it to be contrary to the Cuſtome of the Church, to have two Biſhops in one City*; they repyled, Non hoc eſſe inuſitatum, *that this was no unuſuall thing, confirming this both by example of the African, and other forraigne Churches; Whereuponhee was*

* ee Biſhop ite his Epi- Dedicatory the Arch- hop of Can- bury, before Treatiſe of Sabath.

h Reſponſ. ad rtani Sophiſ- a pars 2. 18.

i aſebius Ec- l. 6. c. 8. 10. he Greeke. nd 9. in the tiſh.

m ocrates Ec- biſt. l. 5. c. 5. ocrates l. 7. .

oſſidonius in Auguſtini Cent. Magd. ol. 679. .

was satisfied. In the [a] Church of Rome, wee know, there have beene sometimes two, sometimes three, and once foure Popes and Bishops at one time, Some adhering to the one, some to the other; but all of them conferring Orders, making Cardinalls, and exercising Papall jurisdiction. In the [o] Churches of Constantinople, Alexandria, Jerusalem, Antioch, and Affricke, during the Arrian Macedonian, Novatian heresies and Schisme of the Donatists, there were successively two or three Bishops together in them, and other Cities; the one orthodox, the other hereticall and schismaticall; Yea, the first Councell of Nice Canon, 7. admitts the Novation Bishops which conformed themselves to the Church and renounced their Errors, to enjoy the title and dignity of a Bishop, and to be associated with the Orthodox Bishops, if they thought fit; And [p] St. Augustine would have the Donatists Bishops (where there was a Donatist Bishop and a Catholicke,) if the Donatists returned unto the unity of the Church, that they should be received into the fellowship of the Bishops office, with the Catholicke Bishops; if the people would suffer it; Poterit quippe unusquisque nostrum honoris sibi socio copulato vicissim sedere eminentius, &c. utroque alterum cum honore mutuo praeveniente. Nec novum aliquid est, &c. As he there defines: Therefore this was then reputed no novaltie. Platina [q] records of Rhotaris, King of the Lombards, who declined to the Arians, that in all the Cities of his Kingdome, hee permitted there should bee two Bishops of equall power, the one a Catholicke, the other an Arian; and that hee placed two such Bishops in every City. [r] Danaus proves out of Epiphanius, that anciently in most Cities there were two or three Bishops. Nicephorus writes; That the Scythians neere Ister, have many and great Cities, all of them subject to one Bishop; But among other people, wee know, there are Bishops not onely in every City, but also in every Village; especially among the Arabians in Phrygia; and in Cyprus among the Novatians and Montanists; Yea, no longer since then the [t] Councell of Lateran under Innocent the 3d. there were divers Bishops in one Citie and Diocesse, where there were divers Nations of divers languages and customes: Which though his Councell disallowes where there is no necessity; Yet it approves and per-

[a] Platina us Luithpr dius, Albo vitis Pontif Theodorius Niem. Za & Marius Scisamte.

[o] Eusebius crates, Nice rus; Tirpar historia, pa cent Mag. 6,7. c. 10. gustinus c Donatum.

[p] De Gesti cum Emeri Donatist. 7. pars: 1 781. 782: Mr Carwri answer to th Rhem sh T ment on I h pag. 499.

[q] In vita J nis 4 & M tini 7.

[r] In Augus num de hae bus, har. 5

[t] Ecclesiast l. 11 c. 34 p. 758.

[t] Concil. lat. 9 Surius To 3. p. 740.

permits where there is a necessity. Nay, [n] *those Canons, Constitutions, and Decretalls, which prohibit, that there should be many Bishops in one City, or that there should be Bishops in Castles, Villages, or small Townes and Parishes, least the dignity of Bishops should become common and contemptible*; Manifest, that before these Canons and Constitutions, there were many Bishops in one City and Diocesse; and a Bishop in every little Castle, Towne and Countrey Village: And to come nearer home, the Statute of 26.H.8.c.14. ordayneth, *that there shalbe many suffragan Bishops exercising Episcopall jurisdiction in one and the same Diocesse of* England; with the Statutes of 31.H.8.c 9.33.H.8.c.31.34.H.8.c.1. which erected divers new Bishopricks in England, and divided one Diocesse into many, both intimate and prove as much. Why then there may not now bee divers Bishops in one City, one Church, aswell as there was in the Apostles time, in the primitive Church, and formes ages, or as well as there are now divers Archbishops and Bishops in one Kingdome; divers Ministers in one Cathedrall and Parish Church, I cannot yet conceive; unlesse Bishops will now make themselves such absolute Lordly Monarks and Kings, *as cannot admit of any* [x] *equalls or corrivalls with them*, and bee more ambicious, proud, vayneglorious, covetous, unsociable, then the Bishops in the Apostles and Primitive times, whose successors they pretend themselves to bee in words, though they disclayme them utterly in their manners, lordlines, pomp, and supercilious deportment, which they will not lay downe for the peace and unity of the Church of Christ. I shall conclude this with that notable speech of Saint [y] *Augustine*, and *those other almost 300. Bishops who were content to lay down their Bishopriks for the peace and unity of the Church: Et non perdere, sed Deo tutius comendare. An vero Redemptor noster de cælis in humana membra descendit, ut membra eius essemus, et nos ne ipsa eius membra crudeli divisione lanientur, de Cathedris descendere formidamus? Episcopi propter Christianos populos ordinamur. Quod ergo Christianis populis ad Christianam pacem prodest, hoc de nostro Episcopatu faciamus. Quod sum, propter te, sum, si tibi prodest;*

...ius Tom.1 ...o. 222. ...43.459. ...14.467. ...Tom.3. ...5.37.

...ec quen... ...m jam ferre ...st Cæsurica ...rem, Pom... ...sve parem. ...can l.1.

...e Gestis cum ...rita Dona... ...: Episc. lib. ...7. pars 1. ...82.783.

dest; non sum, si tibi obest. Si Servi utiles sumus, cur Domnini æternis lucris pro nostris temporalibus sublimitatibus invidemus? Episcopalis dignitas fructuosior nobis erit, si gregem Christi deposita magis collegerit, quam retenta disperserit. Fratres mei, si Dominum cogitamus, locus ille altior specula vinitoris est, non fastigium superbientis. Si cum nolo retinere Episcopatum meum dispergo gregem Christi, quomodo est damnum gregis honor Pastoris? Nam qua fronte in futuro seculo promissum a Christo sperabimus honorem, si Christianam in hoc seculo noster honor impedit unitatem? To which I shall adde, as a Corollary, a like Speech of that holy devout man, S. *Bernard*, [z] Who as *he constantly refused (out of conscience) the Bishopricks both of Genoa and Millaine, though earnestly urged to accept of them*; so hee brake forth into these admirable speeches upon that occasion, (*Homil.* 1. *De Laudibus Mariæ Virginis: p.* 18.) Worthy all Lordly Prelats most serious contemplation. *Erubesce superbe cinis, Deus se humiliat, tu te exaltas? Deus se hominibus subdit, tu dominari gestiens, tuo te præponis authori. Vtinam tale me quid cogitantem Deus, uti suum olim Apostolum, increpare dignetur: Vade post me Satana; Non sapis quæ Dei sunt: Quotiens hominibus præesse desidero, totiens Deum meum præire contendo, et tunc quæ verè Dei sunt non sapio.* Enough to cause all our Lordly Prelates, (have they any grace in their hearts) to cast off their Rochets, and lay downe their Bishopricks, their Lordly jurisdiction, which have bred so many schismes, controversies, warres, and tumults in the Christian World, and rent the unity of Christs Church in sunder; in all acts. Which thing if they now refuse to doe, I shall conclude of them, as *Hermagandus* did of the Greeke Bishop, who was like to starve him. [a] *Sanctissimus est vester Pontifex quatenus ADVERSO DEO fieri licet. Literis sacris enim pingitur Deus est charitas, cujus istum Episcopum omnino expertem esse, nostro periculo sensimus.*

[z] See his before his Workes of Esoncæ Digres. Tim. l. 3. p. 330.

[a] Aventi Annal. B l. 4. p. 2

FINIS.

PAſtores fidos omnes nos Dounamus æquat
Præſulibus, ludi dum labor urget opus.
Idem mox ſeptem ſtellarum arcana revelans,
Angelico hos unos tollit in aſtra gradu.
Nos animas viles quibus una eſt perdia, pernox
Cura gregis, vulgi in fæce relinquit humi.
Chriſte ducum Lecti pecoris cordate Magiſter,
Coge gregem, numerum non habet ille ſuum.
Si ſtella eſt ſacri gregis Angelus, Angelus, Anglus
Preſul, et hic gemino ſplendet in imperio;
Quærere nunc reſtat quæ ſtella ſit Angelus, Anglus
Præſul, ut is gemino ſplendet in imperio?
An quæ ſtella hærens cælo ſcintillat ab alto?
Subtus an orbe alio qui vagus erro meat?
Portentum an terris metuendus crine cometes?
Stella an ab axe in humum tracta Draconis ope?
Et quam interternotenet Angelus, ordine ſedem,
Ætheris? aut Terræ? aut Æquoris? haud Erebi.
Nam regnandi illi haud veniat tam dira cupido,
Vt Papa Cerbereum tollas in aſtra caput.

Præſul Regalis.

Præſule Papano quod nos damnamus in omni,
Quodque in Romano Pontifice eſt vitium,
Præſule Regali, quid non damnamus in omni?
Quæ virtus noſtri eſt maxima Pontificis?
Curia pro Cura gregis, aut Iucuria: Cura
Cui non ulla gregis, Curio an egregius?
Aureus antiquo florebat Epiſcopus ævo,
Tum cum ſacræ eſſent lignea vaſa domus;
Ligneus hoc noſtro frondeſcit Epiſcopus ævo,
Cum ſacram exornant aurea vaſa domum.
Porticibus Regem Antiſtes cur excipit amplis
Fruge menſa fuit, dum caſa parva fuit.
Subſtruit inſanas cur celſa ad Sydera moles,
Moribus it præceps Tartara ad ima rudens,
A plebe et Clero fiebat Æpiſcopus olim.
Illum nunc Mammon, Regia et Aula facit.

Hoſpitio

Hoſpitio in parvo olim hærebat Epiſcopus ædi :
Arcem excelſam habitat nunc procul æde ſacra.
In commune olim cum Clero cuncta gerebat.
Nunc ſine Præsbyteris omnia ſolus agit.
Canonicæ quondam Scripturæ interpres agebat.
Nunc pro jure ſacro regia juſſa docet.
Fratrum jure patri contentus Epiſcopus olim.
Nunc Regnum in fratres imperioſus obit.
Tum tenui ſtipem vitam ultro tolerabat egenam :
Nunc beat illum amplis copia divitijs :
Nunc opibus dives, pictai veſtis et auri.
Olim divitiæ in moribus atque animo.
In grege paſcendo totus ſudaverat olim;
Nunc mundi incumbet rebus et imperio.
Olim Acalutho ibat, ſeu Tros comitatus Achatem;
Nunc ſeptus magno Papa ſatellitio.
Tunc capite obſtipo, et ſpectanti lumine terram :
Nunc ſtupet elatis aſtra ſupercilijs.
Tunc vulgaris ei corpus velabat amictus :
Nunc picturatæ ſyrmata laxa togæ.
Et tunicæ manicas, et habent ridimicula mitræ,
Carbaſeoſque levis ventilat aura ſinus.
Pileus in quadrum tereti de vertice ſurgit,
Et bis cocta humilem purpura verrit humum.
Ni caudam ſuſpenſam ulnis gerat unus et alter
Vulpinam. O gerulis ſarcina quanta tribus !

Iſiodor Peluſiota Epiſt. l 3. Epiſt. 223.

Illud fortaſſe ignorare videmini, lenitatis ac manſuetudinis dignitatem, in tyrannidem tranſijſſe. Olim enim ſalutis ovium cauſa mortem oppetiebant; nunc autem Paſtores mortem ovibus inferunt, non corpora jugulantes (levius enim hoc malum eſſet) verum animis offenſionem afferentes. Tum jejunijs corpus caſtigabant, nunc autem ut luxu et delicijs exultent, efficiunt. Tum bona ſua egentibus diſtribuebant, nunc autem pauperum bona in rem ſuam vertunt. Tum virtutem colebant, nunc virtutis cultores proſcribunt et eliminant.

Ne Sævi Magna Sacerdos.

Courteous Reader, before thou peruſe this *Treatiſe*, I ſhall deſire thee to correct theſe *Errors* and *Omiſſions of the Printer*, becauſe many of them corrupt & pervert the ſence, & ſo require thy *Correction* before thy *Peruſall*; both to free the *Author* from *cauſeles Cenſure*, and thy ſelfe from *needleſſe Error*. Other literall obvious ſcapes of leſſe moment, thou maiſt amend as thou meeteſt with them.

In the matter, p.6.l.5. for 1608 yearely, read *almoſt* 1600 *yeares*. l. 12. quickning, *quieting*. p.7. l. 8. *as*, *in*. l. 27. *alſo* l. 29. of, *that*: p. 8. l. 9. of, *and*. l. 21 poore, *pure* p. 10. l. 11. *in Starchamber*. p. 11. l. 16. faction, *fiction* p. 19. l. 12. *Egelric*. l. 13. *offred*: l. 22. *Maleclerke*. p. 20. l. 8. *Alcuinius*. *Carthage*: Concil, *Can*. l. 10. *Aquiſgran*: *Carnotenſis*. p. 21. l. 9. ſinne. *ſciſmes*. p. 24. l. 13. *Cautinus*. l. 15. *Verdunum*. p. 25. l. 9. *Durham*: p. 26. l. 31. *An*. 1554. p. 28. l. 1. *of it*: l. 5. defile, *define*. p. 36. l. 32. deny, *denude*. p. 43. l. 12. and, *as*: p. 44 l. 10. thought, *taught*: l. 15. *comfort*. p. 45. l. 18. *not*: p. 46. l. 20. would, *could*: l. 26. therefore, *there for* p. 49. l. 7. Timothie is. p. 55. l. 3. two, *three*. l. 13. falſenes, *falſe forgerie*. p. 61. l. 25. conſequent, *conſent*. p. 62. l. 6. *purſeivant*. p. 7. blot out *one*: and, *and that*. l. 8. *jealoſie*: l. 26. *rating*. p. 64. l. 21. denied. *decreed*. p. 70. l. 12. *ca*, *in* l. 14. *Aken*. p. 74. l. 5 *a Lawyer* p. 75. l. 5 *and Biſhops*: p. 78. l. 31. *Poſtſcript*. p. 79 l. 1. no, *nor*: l. 4. not. r. *ſince Paul was not*. l. 13. thete, *theſe*. p. 85. l. 16. *ſly*: p. 83. l. 6. *other*. p. 87. l. 11. *or the*. p. 93. l. 32 r. *who ſupplied the place of a Biſhop*, *in his conſecration to be a Biſhop Jure divino*, *and* &c. p. 95. l. 1. were; *to be*. l. 13. *and their*. p. 95 l. 26. r. *as Miniſters not as Biſhops*. p. 96. l. 12. *concurrence* l. 32. *Taborites* p. 100. l. 23. *etricem* p. 111. l. 5 *Decrees*, p. 112. l. 23. & 113. l. 3. of, *or*. l. 11. *Monopolie* p. 117. l. 27. in, *do*: p. 122. l. 11. *they* p. 123 l. 36. *for ever*. p. 132. l. 6. *interpretatur* p. 134. l. 18. blot out *bath*. p. 135. l. 11. commonly, *common by*. p. 137. l. 11. *banded* p. 144. l. 20. *predeceſſors*. p. 145 l. 1. *ſtarved*: l. 5. *preached*. l. 12. *want*, *warne*. p. 147. l. 14. faſt, *fat*. l. 23. un, *on*. p. 148. l. 1. *and in* l. 8. deferre, *deterre*. l. 13. *both by*. l. 21. what, *where*. l. 22. here, *twith*: p. 150. l. 21. *never ceaſe*. p. 151. l. 23: 13. 12: p. 154, l. 5. of, *if*. l. 17. much, *mute*. p. 155. l. 9. *warded*. p. 156. l. 2 the, *our*.

In the Margin: p. 5. l. 34 *page*: p. 8. l. 12. *Becon*: p. 11. l. 27 *deſire*. p. 32. l. 7 animam, *annum*. p. 58. l. 6, when, *where*: p. 62. l. 4. *Melvini*. p. 64 l. 17. *Meldenſe*: p. 70. l. 2. *Aton*. p. 93. l. 2. *Catalogo*. p. 103. l. 14. *lib*. 7. p. 113 l. 8. *Seva*. p. 130. l. 4. *Tom*. 5. p. 149. l. 17. p. 6. l. 25. 13. 12: p. 152. l. 5. favorers, *fainthearted*.

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Kind Reader, ere thou peruse this Treatise, be pleased to correct those Errors in the last page; with these therein omitted p.14 l.4. forverily: read, *freshly*. l.12 Giver, *Grace*: p.15. l.6. how, *two*: l.8 as, *or* l.12: most, *must*: l.17. gemmie, *genuine*. l.29 provise; *promise*. p.16. l.5. Hidrax, *Hierax*: l.30. elected p.17. *Studites*, l.11. Shetne, *Sennes*, l.20. Maucte, *Mentz*: l.21. *Augusta*: Reformes, *Rheemes*: l.22. Salisbury *Saltzburg*. l.25. Visalis in Southland. *Vpsal in Suethland*. p.18. l.5. revived, *resigned*: l.9. shows, *shunne*. l.11. expresse, *expose*, both a, *to the hazard*. l.18. *Kylwarby*, l.25. *Warwest*. p.115. l.9. *it is*: p.116 l.4. *So the power of Ordination being inferiour*: l.5. *every Minister* l.19 *are superiour to them in point*. p.143. l.13. rode thither; *made his chaplaine ride thither* p.162. l.11. c.5: l.20. *ne cessis*. p.166. l.29. Quia, *Qua*. l.33 fesus, *usus*. p.167 l.17. *Wiclevists*. l.32. 33: *Newbury*, *Naoburge*. p.173. l.6. nolo, *volo*: l.27 acts, *ages*: l.31. pingitur, *proditur*. p 175. l.7. *pari*: l.8. *fratres*. In the Margin. p.13. l.18 19. by Character; *any Charter*: l.34: any, *out* p.14. l.7. Godwins: l.15. 26. people to standing: *Replie to Harding*. p.15. l.2. Eccles: hist: l.5. Socr. l.12 *Rome*. p.163. l.2. *Vitis* p.164. l.5. *Scoticarum*. p.171. l.5. *Theodoricus*: l.8. *Schismate*: p.172. l.9. r *Cæsarue*, *Pompeiusue*. Page 1.6. l.10. This should have been inserted.

Nor yet to recite the examples of *Clement, the* 1 *of Rome, Pope Cornelius, Ambrose, Augustine, Athanasius, Gregory Nazianzen his father, Pope Gregory the first, Alexander Patriarch of Jerusalem, Anatolius Bishop of Laodicea, Eustathius Bishop of Antioch, Antiochus, Theophilus Alexandrinus, Dioscorus, Chrysanthus, S. Martin Bishop of Towers, S. Nicholas, Paulinus of Nola, Eusebius Pamphilus, Flaiuanus of Antioch, or Marchus, who in* ancient times were all *inforced to accept of their Bishopricks full sore against their wills and judgements, by the overpressing importunity of other Bishops, Princes, Ministers and people.* (With others quoted to my hands by [a] *Claudius Espencæus*:) Or, [b] *Eucherius Bishop of Lions, or Otto Bishop of Bamburge, enforced in the same manner to be Bishops, full sore against their liking*; as was [c] *Cranmer Archbishop of Canterbury*. Nor yet to mention [d] *Ephaam Syrus, Nilammon, or S. Bernard, who* all *constantly refused divers great and wealthy Bishopricks, not onely offered, but urged on them, with much importunity*; or [e] *Adrian, who refused the Archbishoprick of Canterbury*, though called to it, and urged to accept it: or *Bassianus* elected *Bishop of the Vangensi*, [f] *whom furious Memnon whipped before the Altar* for 3. *houres space, till he bedewed the Altar and new Testament with his blood, because he refused to accept that Episcopall charge and office.* Or [g] *Bruno Seguinas*, who *rejected a Bishoprik offred to him*, saying, *A Bishoprick must be altogether forsaken of that man that would not be*

[a] Digre[illegible] in 1 T[illegible] 5.6.7.
[b] Cent. [illegible] 3. Col. [illegible] Cent. 1[illegible] 1542: [illegible] Cent. 13[illegible] 1098.
[c] Fox [illegible] Monum[illegible] p 1703.
[d] Espen[illegible] Digress[illegible] Tim. l.3[illegible] 5 6.7.
[e] Godw[illegible] Catalo.
[f] Centur[illegible] Magd. 3[illegible] Col. 104[illegible]
[g] Cent. [illegible] 10. in his [illegible]

be set at Christs left hand; (answerable whereunto is that [h] of *Pope Marcellus the 2:* who *smiting his hand upon the Table*, used these words: *I do not see how those that possesse this high place can be saved.* Or [i] *John Bugenhagius, who of late times repudiated the Bishoprick of Camine in Pomerland, to which he was freely chosen.* [k] Pope *Celestine the 5:* [l] *Athanasius Bishop of the Pareni, Eustathius Bishop of Pamphilia, Rusticus Bishop of Narbon, Remaclus Bishop of Vtrech, Otgerus Bishop of Spire, Lambert Bishop of Florence, Lutulphus Bishop of Callens, Hugh Bishop of Towres, Burchardus Bishop of Wertzburge, Michael Ephesinus Bishop of Antioch, Desiderius Bishop of the Morini, Geoffry Bishop of Sylvanecta, Conrade Bishop of Batavia, Albertus Magnus Bishop of Ratisbon, of ancient times abroade.* [m] *Simon Langham Archbishop of Canterbury, Winifred Bishop of Coventry, Robert Sherborne Bishop of Chichester, Geoffry Bishop of S. Asaph, with sundry* others at home; [n] *Lewes ab Eperstein, Bartholmew Suavenius and John Fredericke Bishops of Camene in Pomerland, Isaurus Archbishop of Riga, Baldaser Bishop of Suerin, Ericus, John Duke of Saxonie, and Otto Bishops of Heldesheim, Hugh the 47. Bishop of Constans, Fridericke a Weda and Salentine Archbishops of Colen, Augustus Bishop of Mersburge, Jodocus, a Reke Bishop of Derbat, Francis, Henry and Iulius Bishops of Minda, Theodosius a Rheden Bishop of Lubecke, Christopher Bishop of Raceburge, Christopher Bishop of Breme,* of later times beyond the Seas, with divers others [o] *here* and elsewhere cited, *have all successively resigned, and voluntarily relinquished their Bishopricks and Episcopall dignities out of conscience, age, discontent; or other pious considerations of the great danger and unlawfulnesse of this antichristian Lordly function, which* [p] *all or most holy men have ever declined or unwillingly accepted of,* though our Lord Prelats now post and hunt after Bishopricks, and would rather die then part with them, or the least title of that Lordly Jurisdiction, which they now most antichristianly usurpe, contrary to the Lawes of God and the Realme. Giving over preaching, their chiefest spirituall imployment, contrary to their sole mne vow and covenant made unto God and the people at their [q] *Ordination*, to become great secular Lords, and mannage temporall affaires not compatible with their calling.

[h] Dnuphrius others in life. [i] Chytræus Chron. Saxo [illegible] l. 1. p. 10. [illegible] Ottinus, O[illegible] [illegible]ius, B[illegible] Opmerus, [illegible]a, Vola[illegible]anus, A[illegible]anus and [illegible]ers in his [illegible]entur. [illegible]gd. 5. col. [illegible] 1035. [illegible]6. Cent. 7 [illegible]496. Cent [illegible]ol. 807. [illegible]. 10 col. [illegible]. cent. 11. [illegible]515. 546. [illegible]7. cent. 12. [illegible]. 1447. [illegible]58. cent. 13 [illegible]. 1039. [illegible]67 1072. Godwins [illegible]talogue, p. [illegible]3 21. 216. [illegible]460. 473. [illegible]5 564. Chytræus. [illegible]hron. Saxo[illegible]e. Lip. 1593. [illegible]10. 19. 44 [illegible]2. 63. 65. [illegible]6. 278. 320 [illegible]52. 391 456 [illegible]61. 467. 471 [illegible]92. 497. 519 [illegible]20. 532. 545 [illegible]54 557. 635 [illegible]89. 704. 813 [illegible]19. 927. 928. 930 935. [o] Page 17. 18. 19. 139. [p] Espencæus Digress. in Tim. l. 3. c. 4. 5. 6. 7. 8 See the Booke of Ordination.

THE VNBISHOPING OF TIMOTHY AND TITVS.

OR

A briefe elaborate *Discourse*, prooving *Timothy* to be no *Bishop* (much lesse any sole, or Diocæsan Bishop) of *Ephesus*, nor *Titus* of *Crete*; and that the power of ordination, or imposition of hands, belongs *Iure Divino* to Presbyters, as well as to Bishops, and not to Bishops onely.

Wherein all Objections and Pretences to the contrary are fully answered; and the pretended superiority of Bishops over other Ministers and Presbyters *Iure Divino*, (now much contended for) utterly subverted in a most perspicuous maner.

By a Wellwisher to Gods truth and people.

Matthew. 15. 13.

Every plant which my heavenly Father hath not planted, shall be rooted out.

Chrysostom. Opus imperfectum in Matth. Hom. 35.

Quicunque desideraverit Primatum in terra, inveniet in Cœlo confusionem; ut jam inter servos Christi, non sit de Primatu certamen.

In the Yeare M. DC. XXXVI.

BIBLIOTHECA·BODLEIANA·

To the Reader.

CHriſtian Reader, what that Oracle of wiſedome hath regiſtred; *Proverb. 13. 10. Onely by pride cometh contention*; was never more really verified in any one particular, then in the Prelates: whoſe ambitious windy tumor, and overſwelling pride, as in al former ages, ſo in this, hath (a) *filled the whole Chriſtian world with warres, with civill diſſenſions; and the Church it ſelfe, with endleſſe ſchiſmes, controverſies, contentions, which elſe would never had exiſtence.* The pretended primacy of the great Pontificall Biſhop of Rome, what tumults, battles, warres, treaſons, rebellions, murders, martyrdomes, hath it ingendred on the one hand; what diſputes, bookes of controverſie, and paper-battles, on the other? What innumerable Schiſmes, Treatiſes (which the endoubted parity of Miniſters and Biſhops *Iure Divino* had prevented) have

(a) *See Theodoricus à Niem, Zabarel, & Iohannis Marius De Schiſmate. Maſter Tyndals obedience of a Chriſtian man; and practiſe of Popiſh Prelates. Doctor Iohn White his Defence of the way, c. 6. the fifth part of the Homily againſt Diſobedience & willfull rebellion. Fox Acts and Monuments throughout. Catalog. Teſtium Veritatis.*

the Prelates pretended ſuperiority by divine inſtitution, over Preſbyters and their fellow-Miniſters, produced in all ages, Churches, eſpecially in our owne, (which from the firſt glimmerings of the Goſpell in Iohn Wiclifes dayes till now, hath beene more or leſſe diſquieted with this unhappy controverſie?) which being raked up in the aſhes for a ſpace, by reaſon of our Biſhops waiving of their divine right, (which not onely *Archbiſhop* (b) *Anſelme*, (c) *Richardus Armachanus*, and (d) *Biſhop Peacocke* of old, but likewiſe (e) *Biſhop Tonſtall*, *Biſhop Stokeſly*, (f) *Biſhop Hooper*, (g) *Biſhop Iewell*, (h) *Biſhop Alley*, (i) *Biſhop Pilkington*, yea (k) *Archbiſhop Whitgift* himſelfe, and (l) *Biſhop Bridges*, to omitt all others, have ſince them publikely diſclaimed; *confeſſing Biſhops and Preſbyters, Iure Divino to be allone, equall, and the ſame*; and the Statutes of 37. *H.* 8. *c.* 17. 1. *Ed.* 6. *c.* 2. 1. & 2. *Mariæ c.* 8. & 1. *Eliz. ab. c.* 1. *for ever judicially in full Parliament reſolved againſt*;) yet our preſent ambitious Prelates ſtudying to ſurmount their predeceſſors, not onely in worldly pompe and power, derived from their indulgent Soveraigne, but likewiſe in ſpirituall Iuriſdiction, claimed from God himſelfe, (though they have neither time nor care to preach, pray, or doe him any Epiſcopall ſervice, being wholly taken up with ſecular offices and affaires, and ‡ *unable to ſerve God for ſer-*

(b) *Com. in Phil.* 1. 1. *in Tit.* 1. 5. 7. *in* 1. *Tim* 3. & 4.

(c) *De Queſt. Armenorum. l.* 11. *c.* 1. *to* 8.

(d) *Balæus Cent.* 8. *c.* 19.

(e) *Fox Acts Monuments p.* 972. 973.

(f) *On the* 8 *Commandement.*

(g) *Defence of the Apologie. part.* 2. *c.* 3. *Diviſ.* 1. 5. *p.* 85. 99. 100. 101. & *c.* 9. *Diviſ.* 1 *p.* 196. 202.

(h) *Poore mans Library, part.* 1. *f.* 95. 96. (i) *Expoſit. on Aggius, verſ.* 1. & 2. (k) *Againſt Cartwright. p.* 389. (l) *Of the Princes Supremacy p.* 359. ‡ *Matth.* 6. 24. *Lu.* 16. 13. 1. *Iohn.* 2. 15. 16.

ving his incompacible enemies, Mamon, and the world,) have lately blowne abroade the coales, and resuscitated the violent flames of this contention afresh, by a new ambitious claime of all their Episcopall Soveraignity and Iurisdiction, *Iure Divino*, even *in the High Commission Court it selfe*, in the late censure of *Doctor Bastwicke*, for a Booke written *onely against the Pope and Italian Bishops*, without any reflection upon them, as all men then conceived, and therefore wondred at, till their magnifying of the *Church of* (m) *Rome as a true Church in that Censure of his, and some late licensed Pamphlets*, their Antichristian and Papall proceedings against Gods truth, Ministers, Ordinances, and the late authorizing of *Doctor Pocklingtons* (n) *Sunday no Sabbath, by the Archbishop of Canterburies owne Chaplaine, Master Bray*; which expressly avers, *that our Archbishops and Bishops can and doe lineally derive their Pedigree and Succession from Peter and the Popes of Rome; hath since instructed the ignorant people, that Popes Italian and English Bishops, are in truth * all members of the same body, whelpes of the same litter, branches of the same tree, and our present Prelates the Pope of Romes owne lineally discended sonnes*, so as they could not but be sensible of, and highly offended, if not actually lashed, wounded with their fathers scourge; *Flagellum Pontificis & Episcoporum Latialium*, being a whip for them, as well as for the Italian Prelates.

Now because in that late Censure of theirs, they

(m) *See Chownæus Collect. Theolog. and Shelford his 5. Treatises.*

(n) *Pag. 2. 43. 44.*

* *See Henry Stalbridge his Exhortatory Epistle. William Wraghton his Hunting of the Romish Fox. Rodericke Mors his Complaint. c. 23. Master Tyndals his obedience of a Christian man, and Practise of Popish Prelates. Fox Acts and Monuments pars 414. 514. 516. 518. Master Whethenhall his Discourse of the Corruptions now in Question with others.*

all founded the divine right of their Episcopall Superintendency and Dominion over their Fellow-Presbyters, onely on the examples of Timothy and Titus, (whom they then new consecrated Diocæsan Bishops over Ephesus and Crete 1608. yearely after their decease, though Christ and Paul himselfe had never done it in their life times:) and on a supposed divine Monopoly of conferring Orders and imposing hands, appropriated by God, himselfe to Diocæsan Bishops, distinct in Iurisdiction power and degree from Ministers and Presbyters; I have therefore here for the future quickcing of this much agitated controversie, confined my discourse within the lists of such questions, (not formerly fully debated by any in the English tongue, that I have met with) by the discussion whereof I have (I suppose) so shaken these rotten pillars, and undermined these *o sandy foundations* of their high-towring, over-swelling Hierarchy, as that I have left them no divine prop or groundworke to support it longer; so as it must now certainly (for any stay is left it in Scripture) come tumbling downe headlong to the very ground, (and me thinkes I heare the fall of it allready sounding in my eares) unlesse with speed they wholly quit these false foundations, and bottom their Prelacy and Iurisdiction onely on his Majesties Princely favour, (not Gods or Christs divine institution) which because they have so lately judicially disclaimed in open Court, and even at *this present execute all Acts of Episcopall Iurisdiction by their owne inherent power, without any speciall Commission from his Majesty under his greate Seale, keeping their Courts*, vis-

o Matth. 7. 26, 27.

visitations, and making out all their citations, proces, excommunications, probate of Wils, Letters of administration &c. in their owne names and under their owne Seales, as if they were absolute Popes and Monarches, contrary to the Statutes of 25.H.8.c.19.26.H.8.c.1.37.H.8.c.17.1.Ed.6.c.2.1.Eliz.c.1.8.Eliz.c.1. their Oath of Supremacy, and their *High-Commission* it selfe, which might teach them another lesson (as that it confines them to doe all things by his Majesties speciall Commission, in his name and under his Seale, when they are all there joyned together, much more therefore when they are divided in their severall Dioces;) and because they have * *blotted out Cæsars Image and superscription, his Armes and and royall Title out of their Courts, proces and all ecclesiasticall proceedings, and inserted onely their owne in leive thereof, that so they may appeare to all the World to be no longer his but theirs, and hee (if hee should chance to chalenge and resume them as his owne) might not henceforth owne or claime them to be his;* they have litle reason now to attempt, and his Majesty farre lesse to suffer, and so having neither God nor the King, divine nor humaine Right to support them, they must (as the proverbe is, *between two stooles the arse goes to the ground*) now at last in the middest of their usurped greatnes, fall flat upon the ground, and this their *fall, q proove very great*, because they now of late, are growen so, * *not being content with the office of a Bishop, but they must be also Kings, temporall Lords and cheife state officers, against Christs expresse commaund and Gods owne Law, to sway both Church and state at pleasure, if so they may ingrosse* † *into their sacred hands the sole rule and*

* *See Sir John Davis his Irish Reports f. 97. 98. an excellent passage to this purpose.*

q Math.7. 27.

* *Doctor Barnes Articles. Artic. 8. p. 211. Master Tyndals Practise of Popish Prelates p. 342. 343. &c. and Obedience of a Christian man.*

† *37.H.8. c.17.*

and governement of the world, having great possessions: and being great Lords also as they are Prelates, and yet doing nothing therefore at all in point of preaching, feeding, and instructing the people committed to their spirituall charge; but onely playing the part of a Bishop, as a Christmas game-player doth of a King and as a Poppet, which springeth up and downe, and cryeth Peepe, Peepe, and goeth his way, as * Doctor Barnes writes wittily of the Bishops of his age. Which swelling greatnesse of ambition of theirs as it will make their downefall the greater, so the speedier, being a sure prognosticke of their approach. ing ruine, as the greatnesse of any unnaturall swelling in the body is of its present ensuing rupture. u Pride ever going before destruction, and a lofty spirit before a fall, and they usually dogging them at the heeles; because * God himselfe resisteth the proud, but then most of all when they are at the highest; according to that of the Psalmist, ‡ Thou puttest away all the wicked of the earth like drosse, which assoone as ever it hath gotten up to the top of the pot, and elevated it selfe above the poore mettle, is then scummed off and cast away.

Towards which their desired speedy downfall, if these my unworthy labours shall through Gods blessing on, and thy prayers for them, contribute any assistance, for the ease, releife or comfort of Gods poore people, * who are every where most wrongfully, without, yea ‡ against all Law and reason oppressed, and cast out of their benefices, freeholds, possessions, imprisoned, fined, excommunicated, silenced, suspended, vilified, crushed, and trodden under feet by their intolerable tyrannie, might and unbounded extravagant power, I shall neither repent me

* What the Keyes of the Church be. p. 266.
u Prov. 16. 18.
* 1. Pet. 5. 5.
‡ Psa. 119. 119.
* See Thomas Bectron his supplication, Vol. 3. of his Workes in folio f. 21. to. 25.
A most excellent passage to this purpose suitable to our times.
‡ Magna Charta. c. 29. The Petition of Right. 3. Caroli. and other Statutes in Rastall Accusation.

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of the penning, nor thou thy ſelfe of the reading of it, wherefore here humbly proſtrating it to thy impartiall Cenſure, and commending it to the bleſſing of that omnipotent God, who to ſhew the infinitenes of his wiſedome and power, doth oft times ☞ *choose the fooliſh things of the world to confound the wiſe, the weake things of the world to confound the things that are mighty, and baſe things of the world, and things that are deſpiſed, yea and things that are not, to bring to nought things that are, that no fleſh ſhould glory in his preſence.* ☞ 1 Cor. 1. 27. 28. 29. I ſhall take my leave of thee till ſome further occaſion.

Farewell, and pray for me.

To the Right Reverend Fathers in God William Lord Archbiſhop of Canterbury : And Richard Lord Archbiſhop of Yorke, Primates and Metropolitanes of all England.

MY Lords, I have ſundry times heard both of you joyntly and ſeverally proteſting even in open Court, not onely in the **High-Commiſſion*, (but in D. Laytons and two other caſes ſince) *Starchamber* to, (whether ſeriouſly or vauntingly onely let the event determine;) *That if you could not proove your Epiſcopall Iuriſdiction and function which you now claime and exerciſe over other Miniſters, and your ſelves as you are Biſhops to be ſuperior in power, dignity and degree to other Miniſters Iure Divino* (a doctrine which *a Patricke Adamſon Archbiſhop of S. Andrewes in Scotland, publikely recanted in the Synod of Fife Anno 1591. as directly repugnant to, and having no foundation at all in the word of God*;) you would forthwith caſt away your Rochets of your backes, lay downe your Biſhoprickes at his Majeſties feet, and not continue Biſhops

*In Maſter Thomas Brewers, Doctor Baſtwickes, and ſundry other caſes.

a An. Melvini Patricij Adamſoni Palinodia, printed An. 1630.

an howr longer. What your Lordſhips have ſo oft averred and publikely promiſed before many witneſſes, (I hope *bonâ fide*, becauſe judicially in full Court upon goodadviſe, not raſhly on ſome ſodaine fitt of choler,) I ſhall make bold, to challenge you to make good without more delay; either by giving a ſolid ſatisfactorie ſpeedy anſwere to this ſhort *Treatiſe* (conſiſting onely of 2. *Queſtions*, which you may devide between you, and ſo ſpeedily reply to, if your great *b ſecular occaſions*, not *your praying and c frequent preaching, which are onely truly Epicopall*, though you deeme them overmeane imployment for Archbiſhops interrupt you not:) which manifeſts all that *Jus Divinum* which hitherto both or either your Lordſhips have pretended for your Epiſcopalities to be but a meere abſurd ridiculous faction, having not the leaſt ſhadow of Scripture to ſupport it; or in caſe you either cannot or faile to give ſuch an Anſwer to it in convenient time; by pulling off your Rochets and reſigning up your Archbiſhoprikes (which without all queſtion are but a meere humaine, and no divine Inſtitution, as I have evidenced:) into his Majeſties hands, *d from whom* you dare not deny *you onely and wholly received them, with all your Epiſcopall Juriſdiction and Authority thereunto annexed*, whereby you difference your ſelves from, or advance your ſelves above your Fellow-Miniſters as their ſupreme Lords, unleſſe you will ſplit your ſelves againſt the hard rocke of a Præmunire, and the Statutes of: 26. H. 8. c. 1. 31. H. 8. c. 9. 10. 37. H. c. 17. 1. Ed. 6. c. 2. 1. Eliz. c. 1. 5. Eliz. c. 1. 8. Eliz. c. 1. which Acts as they will in-

b See Maſter Tyndals Obedience of a Chriſtian man. The holy Practiſe of Popiſh Prelates.

c 1. Tim. 3. 2. 3. 2. Tim. 4. 1. to. 5. Tit. 1. & 2. 1. Pet. 5. 2. 3.

d 31. H. 8. c. 9 37. H. 8. c. 17. 1. E. 6 c. 1. & all the Biſhops Patents for their conſecration and Cong. diſt.

forme your Lordships, notwithstanding all your former vaunts and brags of divine right, *That the Archbishops, Bishops, Arch-deacons and other Ecclesiasticall persons of this Realme, HAVE NO MANER OF IVRISDICTION ECCLESIASTICALL, BVT BY, VNDER AND FROM THE KINGS ROYALL MAJESTY; to whom by holy Scripture ALL AVTHORITY AND POWER IS WHOLY GIVEN, to heare and determine all maner causes Ecclesiasticall, and to correct vice and sinne whatsoever, and to all such persons as his* † *Majesty shall appoint thereunto: That all authority and Iurisdiction spirituall and temporall is derived and deducted from the Kings Majesty, as supreme head of the Church and Realme of England, and so justly acknowledged by the Cleargy thereof: That all Courts Ecclesiasticall within the Realme were then* (and now ought to be though they are not) *kept by no other power or authority either forraigne or within the Realme, but by the authority of his most excellent Majesty onely; and that by vertue of some speciall commission or letters Patents under his Majesties great Seale, and in his name and right alone: That all power of Visitation of the Ecclesiasticall State and Persons (much more then of our* Vniversities exempt from Archiepiscopall & Episcopall Iurisdiction) *is united and annexed as a royall prerogative to the Kings Imperiall Crowne, and to be executed by none but by Patent under him: And that all your Citations, processe, Excommunications, Probates of Wils, Commissions of Administration &c. ought to be made onely in his Majesties name, and sealed with his seale (as they were in King Henry the 8. and King Edwards dayes,*

† *Not Archbishops or Bishops; who can make no Chancellours, Vicar generals Commissaries or Officials unlesse the King by his speciall Patent give them power so to doe in expresse words, as these Statutes evidence and the Bishops Patents in Edward the 6. Raigne.*

wit-

witneſſe the Biſhops Regiſters, Proces and Probates of wils in their two raignes, and now are *in your High-Commiſsion*) that ſo both the Courts and proceſſe migth be ‡ *knowen to be his Majeſties by leaving his Image, ſtile and ſuperſcription ingraven on them*, and to be derived unto you, not by any divine right, but by his Princely grace alone, *who hath as abſolute an Eccleſiaſticall Iuriſdiction, as any of his royall progenitors enjoyed, both by the Lawes of God and a of the Realme*: So they will inforce your Lordſhips to acknowledge, (unleſſe you will renounce your Alegiance to your moſt gracious Soveraigne, whoſe meere grace hath advanced you to what you now are,) that all your Epiſcopall Iuriſdiction, whereby you are diſtinguiſhed from, or elevated above any ordinary Preſbyters and Miniſters, is not from any divine Charter or Commiſſion from Chriſt, but * *onely in, by, from, and under his Majeſty*; and ſo not *Jure Divino*, as you have thus frequently craked and boaſted to the world; ſo as you muſt either now forthwith renounce your Biſhoprikes according to your Proteſtations, or elſe be guilty of breach of promiſe; unleſſe you can proove you enjoy them onely by a divine right, and yet onely in, by, from, and under his Majeſty, which is a contradiction.

‡ Matth. 22. 20. 21. *Sir John Davis his Iriſh Reports.* p. 97. 98. a 26. H. 8. c. 1. 37. H. 8. c. 17. 1. E. 6. c. 2. 1. Eliz. c. 1. 5. Eliz. c. 1. 8. Eliz. c. 1.

* *In caſe they have by Character or Commiſſion under his Majeſties Seale which all of them now want, and ſo are meere uſurpers on his Majeſties Crowne and Eccleſiaſticall Prerogative in keeping Conſiſtories, Viſitations, and Exerciſing Epiſcopall Iuriſdiction in their owne names, with any Patent or Commiſsion from the King.*

If your Lords to maintaine your divine pretended Episcopall Iurisdiction shall flie to *b Doctor Iohn Pocklington* for ayd (who by † *one of your Domesticke Chaplaines* approbation) hath verily published in print, *That you by Gods mercy to our Church, are able lineally to set downe your Succession in your Episcopall dignity, from S. Peters Chaire at Rome, to S. Gregory, and from him, from our first Archbishop S. Augustine* (though we had many *d Archbishops before his comming*) our English Apostle (so the *Papists would have him stiled*; though * *Bishop Jewel, Fox, and g others*, renounce him) downeward to his Giver that now sits in his chaire, Primate and Metropolitane of all England. I shall then desire your Lordships and this Doctor to proove.

First, that S. Peter was a Bishop by divine Institution.

Secondly, that he was Bishop of Rome? about which this *Doctor* is so impatient, that he breakes out unto *h* these passionate words, well worthy your Episcopall Censure: *Whereby † their vanity may appeare, that upon idle ghesses against all antiquity, make fooles beleeve, that S. Peter was k never at Rome; making the*

b Sunday no Sabath. p.2 & 44. † *W. Bray.* *d See Antiquit. Eccles. Brit. Bodwines Conversion. of Brittanie with others, who write of King Lucius and Speedes History. Booke 6.c. 9.p.73. to 82.* * *Defence of the Apolog. part. 5 c.1. Divis. 1. people to standing Artic. 1. Divis. 24. f Acts and monum. f. 2.p.95. to 120. g and most of lese Bishop Hæreses l. c. 3. 4. 5. Bish, and*

g Sped. Hist l.6.c.9. h Page. 43. † See Quest. 1. Object. 6. Answer 2. our learned writers, who have affirmed, that Peter was never at Rome was there, upon such grounds as this Doctor cannot answere k Epiphanius. Contr. 1. Hær. 27. Col 88. 89. Eusebius Eccles. Hist. l. 3. c. 21. Irenæus. l. write that both of them were Bishops of Rome at once, and not Peter the first Eusebius writes Paul in the first place before Peter.

Succeſsion of Biſhops and truth of the Latine Churches, as queſtionable as the Centuriſts orders.

Thirdly, Wheter Peter was ſole Biſhop of Rome, or rather Paul alſo Biſhop as well as hee at the ſame time, and that by divine inſtitution? whence it will follow, that there ought to be ‡ how Biſhops of Rome and ſo of Canterbury, at the ſame time, not one alone, as two ſeverall perſons at leaſt to conſtitute one Biſhop?

‡ *See Euſeb. Eccleſ. l. 3. c. 10. 11. Serr. Schol. Eccl. Hiſt. l. 7. c.* 3

Fourthly, Whether it will follow from Peters being Biſhop of Rome *Iure Divino*, that the Archbiſhops of Canterbury and Yorke moſt neceſſarily be Archbiſhops Iure divino?

Fifthly, Whether if this Doctrine be true, this Propoſition can be denied; that your Lordſhips being lineally deſcended from the Church and Popes of Rome, are both the true and gemmie ſonnes and members of theſe two ghoſtly Parents? If you deny this inference, then you muſt renounce this divine Title to your Prelacies; if you ſubſcribe unto it (as I preſume you dare not, then all his Majeſties loyall ſubjects (who have in their *m oath of allegiance and ſupremacy, renounced all forraigne Iuriſdiction with the Biſhops and Church of Rome, abandoned by* * *ſeverall Acts of Parliament,*) muſt renounce both you, and this your Epiſcopall Iuriſdiction to, thus claimed: which ſince you can no wayes ſubſtantially proove to be *Iure Divino*, I hope you will now lay downe your Biſhopriches, according to proviſe, or elſe be though never worthy faith or credit more in future time.

m 28 H. 8. c. 10. 1. Eliz. c. 1. * *See Raſtall Tit. tome.*

Nei-

Neither may the seeming strangnes of the thing it selfe, deterre you from it, this being no new thing for Bishops to resigne and give over their Bishoprikes. For not to mention, that famous * *Gregory Nazianzen*, that great *Patriarke of Constantinople*, or p *Hidrax*, † *Iohn of Antioch*, with sundry others in the primitive Church, *who either out of conscience or for quietnes sake, voluntarily renounced or repudiated their Bishoprikes betaking themselves to a more retired private life, wherein they might serve God better.* Nor yet to recite the Historie of * *Ammonius, who when the Cleargy and people elected him for their Bishop, and urged him to take a Bishopricke upon him, fled away secretly, and cut off his right eare, that the deformity of his body might be a Canonicall impediment, to his election, and, being yet deemed meet to be a Bishop by Timothius the Patriarke, though his Nose and eares had beene both cut off by reason of his learning and vertues; and the people drawning him against his Will to accept that office, heereplyed that hee would likewise cut off his tounge to, which pleased them unlesse they would speedily let him goe.* Nor yet to remember † *Euagrius the Philosopher, who when he was constrained to accept a Bishopricke by Theophilus Alexandrinus, renounced his Ministery rather then hee would accept it, such a dangerous and ill office did hee then repute it, and many good men else*, who as *Nicephorus* records, *refused auncietly to accept thereof*, though nothing so dangerous and pernicious an office, then as now. *Or Nicephorus* * *Blemmides, who being elected Patriarch of Constantinople absolutely* refused to accept it upon any termes: Or u *Werinbaldus unanimously erected Bishop of Spier*

* *Oratio ad* 150. *Episcopus, in his life before his workes.*
Socrates Eccles. Hist. l. 5. *c.* 7.
p *Isidor. Pelusiotæ Epist. l.* 3. *Epist.* 223.
† *Nicephorus Eccles. Hist. l.* 10. *c* 11.
* *Socr. Scholast l.* 4. *c.* 18. *in the Greeke* 23.
Niceph Eccles. Hist. l. 11 *c.* 37.
Petrus Blesensis Epist. 23.
† *Socrates Eccl. Hist. l.* 4. *c.* 18.
Niceph. l. 11. *c.* 37.
* *Nicephori Gregoræ Hist. Rom. l.* 3. *c.* 1. 2. *f.* 9. *Cent. Magd.* 13. *Col.* 982.
u *Cent. Magd.* 10. *Col.* 599.

Who

who could be no meanes be induced to embrace it: Or * Cent. Magd. 6. Col. 644.
* Theophilus Archdeacon of Adaina, who being chosen Bishop of that See, refused to receive it, and being forced both by the Ministers and people to take it against his will, relinquished it shortly after though in an idle manner. ‡ Niceph. Greg. Hist. Rom. l. 4. 2.
I find it recorded of ‡ Arsenius, Germanus, Paulus Cyprius, Iosephus, Beccus, Gregorius Cyprius, Athanasius, Iohn, Ioannes Glicis, Antonius Stadites, Cosmas, and Theodosius, all Patriarkes of Constantinople: as likewise of * Gildenutus Bishop of Malden, Vlfranius Bishop of Sheine, Arnulphus, Bishop of Mets, Addo Bishop of Lyens, Victerbus Bishop of Ratisbon, Herigerus Bishop of Mentz, Michael Bishop of Ephesus, Adelberus Bishop of Wirtenburg. Michael Opites, Patriarch of Athens, Desiderius, Bishop of Flaunders, Bruno the third, Bishop of Colen; Vlricus the second Bishop of Constance, Walther Bishop of Augusta, Gerhardus Bishop of Herbipolis, Viricus Bishop of Rhesia, Erincingus Bishop of Hildesheim, Conrade the second Bishop of Lubecke. Adam Bishop of Morini in Flaunders, Christianus the second Bishop of Marcte, Selotho Bishop of Angusta, Everhardus Bishop of Reformes, Vlricus Bishop of Salisburie, Conradus Bishop of Hildesheim, Conradus Bishop of Halberstat, Ludolphus Bishop of the same See, Gunterus Bishop of Magdeburge? Iosia Odolphus, Archbishop of Visalis in Southland, with sundry other Patriarkes, Archbishops and Bishops, many of them by reason of age or sickneſſe, others out of discontent, others

Magd. 8. Col. 669. 672. Cent. 11. Col. 516. 518. Cent. 12. Col. 1384. Cent. 13. Col. 932. 983. * Vincentius Spec. Hist. l. 24. c. 25. Cent. Magd. 7. Col. 502. 507. 508. Cent. 8. Col. 763. 786. Cent. 10. Col. 586. Cent. 11. Col. 515. 576. Cent. 12. Col. 1387. Col. 1042.

1458. 1468. 1484. 1486. 1491. 1519. 1530. 1544. Cent. 13. 1052. 1057. 1062. 1078. 1092. 1093. 1094. 1102. 1146.

* Godwine Catalogue of Bishops of London. 1615. p. 70. 113. 118. 120. 188. 192. 219. 305. 306. 313. 318. 323. 336. 353. 397. 413. 414. 437. 438. 446. 447. 456. 477. 487. 504. 508. 532. 536. 543. 559. 565. 567. 581. 596.

out of a desire of peace, quietnesse, and ease from unnecessary cares, and troubles, others of them meerly out of conscience of the unlawfulnesse, danger, hurt, and sinnes accompanying the very office of Bishops as then it is, and yet it is used, have voluntarily renounced, revived, relinquished their Patriarkships, Archbishoprikes, and Bishoprikes, and betooke themselves to a more retired, religious, quiet, private, godly life, wherein they might serve God better and showe those manifold occasions of evill and temptations unto which their Episcopall function would expresse them both a hazard of their Soules.

If these many forraigne examples, will no wayes move your Lordships as seeming over strange, we have many pregnant Domestique presidents of like nature, which may perswade you, to make good your promise and induce you to an imitation of them. For I find that * Robert Gemeticensis, S. Edmund, Boniface, and Robert Kalwarby Archbishops of Canterbury; Richard Beaueyes and William de sancta Maria Bishops of London, Iohn Bokingham, and Philip Ripingdon, Bishops of Lincolne, Richard Peche, and Roger de Wesehame Bishops of Coventre, and Lichfeild, Herman Bishop of Sherborne, Shaxton Bishop of Sabisbury, William Wartneft, Iohn Voysy, and Miles Coverdale (who being deprived in Queene Maries time, cared not to returne to his Bishoprike in Queene Elizabeths, setling himselfe in London and there leading a private life as an ordinary Minister) Bishops of Exeter, Iohn Carpenter and Master Hugh Latimer Bishops of Worcester (the later of whom ‡ skipped

‡ Fox Acts and Monuments p. 1578. Hu 2. 3. and 4. Sermons before King Edward.

for joy when hee had caſt off his Rochet, for that hee
was eaſed of ſo heavy a burthen, and bleſſed God that
he had given him grace to make himſelfe a Quondam
Biſhop;) Ralfe de Maydeſtan Biſhop of Hereford.
Putta, Quickhelmus, and Haymo Biſhops of Ro-
cheſter, (the firſt of them becoming a Schoolemaſter,
ſpent the reſidue of his dayes in that kinde of life, and
could never abide to heare of returning to his Biſhop-
rike;) Dubricius Biſhop of Carleon, Sulghein Biſhop
of S. Davids, Iohn Hunden, Biſhop of Landaffe, Ca-
ducanus Biſhop of Bangor, Elguenſis Biſhop of S.
Aſſaph, Colman, S. Cuthbert, Egelrit and Nicholas
de Farnham Biſhops of Lindesfarne and Durham,
(the later of whom firſt of all twiſe refuſed and then
at laſt reſigned his Biſhoprike out of conſcience)
Paulinus de Leedes (who peremptorily refuſed out
of conſcience to accept the Biſhoprike of Carlile
though thereunto elected, and earneſtly intreated by
King Henry the ſecond to accept the place, who offert
him 300. Markes yearly revenue for the increaſe
of his living there, as did Sylveſter de Everdon for a
time to,) Walter Malcleike Biſhop of Carlile;
Cedda, Cœna aliàs Albert Athelwold, Thurſtan,
William Wickwane Archbiſhops of Yorke, who all
voluntarily, (moſt out of conſcience, ſome out of
choller, others for their eaſe, ſome for their age,
others for other cauſes, beſt knowen to themſelves)
reſigned both theſe their Archbiſhops and Biſhop-
rikes, being ſo many domeſticke preſidents *to your*
Lordſhips (who have long ſince given over the maine part
of your Epiſcopall function preaching,) now to doe the like,

according to your joint and severall Promises, in case you
e Epist. 2. 83. 85. in Tit. 1. Phil. *cannot proove your Archiepiscopall and Episcopall Iurisdi-*
ctions Iure divino, *and give a satisfactory Answer to*
1. & 1. Tim. 3. *these few papers, which I presume you cannever doe; since*
u In Eph. 4. & 1. Tim. 3. x Rom. 1. in Phil. Hom. 11. in 1. Tim 3. Hom. 2. in Tit. 1. y Ep. 19. 83. 85. Quæst. ex utroq; imp. 100. 101. z In Phil. 1. 1. Tit. 1. 5. 7. 1. Tim. c. 3. & 4. Acts 15. & 20. 17. 28. a Ori. l. 7. c. 12. l. 8. c. 5. De Eccles. fast. Officiis. l. 2. c. 7.

"not onely *e* Hieron, *u* Ambrose, *x* Chrysostom, *y* Au-
"gustine, *z* Sedulius, Remigius, Primasius, Theo-
"doret, Haymo, Beda, Rabanus Maurus, Theophi-
"lact, *a* Isidor Hispalensis, *b* Alcuminus, *c* Oecume-
nius, *d* Gratian, the Councells of Carthago 4. Conc.
"22. to 26. of Aquisgian c. 8. 10. 11. *e* Iuo Cano-
"tensis, *f* Peter Lombard, *g* Bruno and *h* other an-
"cient, *but even* Anselme Archbishop of Canterbury,
"Richard Archbishop of Ardmagh, all the Archbishops,
"Bishops and Cleargy of England in 37. H. 8. in their
"Institution of a Christen man chapter of Orders sub-
"scribed with all their names, Stokesly Bishop of Lon-
"don, Tonstall Bishop of Durham, Reginald Peacocke
"Bishop of Chichester, Bishop Hooper, Bishop La-
"timer, Bishop Iewel, Bishop Alley, but even Arch-
"bishop Whitgift himselfe and Bishop Bridges, to o-
"mit Wickliffe, Swinderby, Walter Brute, S. Iohn
"Oldcastle, Master Iohn Lambert, Master Iohn Brad-
"ford, and other our Martyrs, Master Thomas Bea-
"con, Master Iohn Fox, Master Alexander Novel.

b De divinis officiis l. 2. c. 35. 36. c In Acts. 15. & 20. 1. Tim 3. Phil. 1. 1. Tit. 1. 5. 7
d Distinct. 80. 93. Cause. 2. Qu. 7. e Decretal. pars 5. c. 58. 59. 72. 107. 143. 144
f Sent. l. 4. Distinct. 24. g In Phil. 1. Tit. 1. & 1. Tim. 3. h Anslarius Fortunat. de Eccles. officiis, l. 2. c. 13. Basilius Magnus, in c. 3. Isayæ. Nazianzen. Orat. 9. 13. 1
21. 28.

Doct

Doctor Whitaker, Doctor Humfry, Doctor Willet, Doctor Agray, Doctor Taylor, Doctor Ames, Doctor Raynolds, Doctor Fulke, and others in * their authorized writings printed here in England cum privilegio, and publike allowance, with the forecited statutes of our Realme, and all the Bishops Patents in the Raigne of King Edward the *6. in expresse termes*, conclude your Archiepiscopall, and Episcopall Iurisdiction to, over other Ministers, to be a meere humaine invention long after the Apostles time, to prevent, (*or rather as the event hath ever since prooved, to engender, foment, & occasion*) all schismes factions, errors and disorders in the Church; when as *k* Christ himselfe and *l* his Apostles since, ordained a Parity, an equality both among his Apostles and Ministers, and ever instituted many Bishops, elders over every particular Church, but never any one Bishop or Minister over many, as the best meanes to preserve unity and roote out sinnes, occasioned onely by the pride, ambitious couvetousnesse, power, and Tyranny of domineering Prelates. *Thus craving pardon for my boldnesse in pressing your Lordships, like two honest plaine dealing men, to make good your words, that so we may once againe become fellow-brethren, and walke hand in hand together like equals, without that infinite Lordly distance, which is now between us. I take my leave and rest*

Your Lordships faithfull Monitor

A. B. C.

* *Quoted by Gerso-nius Bucerus, the Petition to Queen Elizabeth, Master Parker, & Doctor Bastwicks Bookes.*

k Matth. 20, 20, *to* 29, *Marc.* 10, 35, *to* 48, *Lu.* 22, 23, *to* 28.

l 1. *Pet.* 5, 1, *to* 6, *Acts.* 14, 23, *c.* 20, 17, 28, *Phil.* 1, 1, *Tit.* 1, 5, 7. 1. *Tim.* 3. *&c. c.* 5, 17, *c.* 4. 14, *Iam.* 5, 14.

m See Bp. Iewels Defence of the Apologie. part. 2, *c.* 3, *Divis.* 5, *an excellent place for this purpose.*

A briefe Exhortation to the Archbishops and Bishops of England in respect of the present Pestilence.

MY LORDS, (for so you stile *a your selves*, and will be intiteled by all men, notwithstanding the *b Lords owne inhibition to the contrary*,) the Prophet *Isay. c. 26. 9.* hath informed me; *that when Gods Judgements are on the earth, the inhabitants of the world will learne righteousnes*: and who knowes, whither your Lordships, (as properly *inhabitants*, if not servants and louers to, *of the world*, as any of what ever profession, *though you c should not be so*) may not now in this time of Pestilence, when Gods Iudgements are everywhere so rife among us, *learne righteousnesse* as well as others, (if you thinke not your selves to wise to learne, to old to be instructed,) if any man will but take the paines to teach you. Hearken therefore, I beseech you, as you tender, either the preservation of your lives in this time of mortality, or the salvation of your soules in

a Bishop Whites Title to his Treatise of the Sabbath-day.
b Math. 23,8,9, 10,11,c. 20,25,26, Iam. 3, 1, 1,Pet. 5,3,
c 1,Iohn.2, 15,16,17, Iohn. 17, 14,15,16, Math. 6. 24.2,Tim. 4,10.

in the great day of Iudgement; or the lives and ſoules of his Majeſties Subjects, committed to your paſtorall charge, to a ſhort lecture, (no wayes overburthen ſome to your memories,) which I ſhall here read unto you for your good, if you pleaſe either ſo to interpret it, or come with a ſincere conſcience for to heare it. It may be that in regard of your ſacred Epiſcopall Order, you conceit your ſelves altogether plague-free, and as wholly exempt from divine, as you now ſtrive to be from temporall Iuriſdiction; (which makes you neither to dread the plague, which hath ſeiſed upon * *ſundry Kings and laid them in the duſt*,) nor as yet any way to endeavour by faſting and prayer, to prevent either it, or that famine likely to accompanie it. But to inſtruct you, how you are ſtill but men, (and ſo expoſed to all thoſe mortall ſickneſſes which continually aſſault the crazy fortreſſes of our [d] *earthly Tabernacles*, *Non obſtante*, your Rochets, Miters, Croſiers, and all other your Epiſcopall harneſſe,) give me leave in a word or two to acquaint you; *That* † *Pelagius the ſecond* (though a Pope *and Biſhop of Rome*) notwithſtanding his Pontificall Robes, Exorciſmes, Pompe and Charmes, *was both ſeiſed upon and devoured of this impartiall diſeaſe*, *Anno Dom.* 591. as *Platina*, *Onuphrius*, *Anaſtatius*, *Stella*, *Faſciculus Temporum*, *Balæus*, *Luitprandius*, *Vitelius*, and others teſtify in his life: *which Plague* (as [e] *Petrus Bleſenſis Archideacon of Bath*, records,) *was ſent by God as a juſt Judgement upon the Romans and Italians, for giving themſelves to drinking, feaſting, DAVNCING, ſports and Paſtimes, even on Eaſter day, and other following Holy-dayes, after their participation*

* *Theodoſius the ſecond an Emperour and ſundry Kings, as Kinredus, Offa, (whom Platina in the life of Pope Conſtantinus records, to have both died of the Plague at Rome) with many other died of the Plague.*

d 2 Cor. 5. 1.

† *Mathew Weſtminſter. An.* 591. p. 231.

e *Sermo* 20. *in Letania Majori.*

ciparion of the blessed Sacrament of Christs body and blud (many of them being consumed and dying of the plague in the very midst of their sports, mirth, ales and pestimes,) an en this Pope himselfe for not restraining them from this pr phanes. A president which should make your Lord ships feare and tremble, this present Plague beginning here on Easterweeke last, as that Plague then did; no doubt for the selfesame prophanation of Gods own day and Sacraments, with those abuses, sports, sinnes pastimes for which they then were plagued; which you Lordships, have not onely, not restrained, but coun tenanced, patronized, and propagated all you could. this Pope going not so farre, *Cantinus Bishop of Avr nium*, *Cato* his Successor in the same See, *Rupertu Bishop of Triers*, *Hermannus Bishop of Verdanum*, *Rainul Bishop of Colen*, *Conrade Bishop of Augusta*, *Walrich Bishop of Spiers*, *Ruggerus Bishop of Herbipolis and Sig fridus* of the same, *Eberhardus Bishop of Ratisbon*, *Grim Bishop of Halberstat*; *all died of the plague.* * *In the gre Plague that happened in the Emperor Frederike Barbaros his armie in Italy, many Germane Prelates and some Germa Princes which came with him died of the Pestilence*; neither their consecration, nor their function being any anti dote against this disease. In the great *f Councell Basil. Anno* 1431. (to name no more forraigne ex amples) *Lodovicus Patriarke of Aquileia*, *the Bishops Ebron, Lubecke, Constance, and others, died of the Plagu Æneas Silvius himselfe* (*afterwards Pope*) *being th stricken with this disease, whereof he lay three dayes tog ther at the point of death, all men despairing of his life, b yet by Gods helpe escaped.* If any of your Lordship

* *Cent. Magd. 6. Col. 7, 31, Ibid. 137, Cent. 10. Col. 575. Cent. 12. Col. 1454. Ibid. 1466. Ibid. 1488. Ibid. 1489. Cent. 12, 1492. and 1493. Col. 1512. Col. 1533.*

* *Grimstons Imperiall History. p. 490.*

f Fox Acts and Monuments. p. 632.

should

ſhould thinke theſe forraigne Preſidents proove not, that any Engliſh Prelates are obnoxious to the ſelfe-ſame diſeaſe; to rectify this miſtake, I ſhall preſent you with ſome domeſticke examples, worthy your moſt ſerious conſideration. *g Ann. Dom. 664. on the 26. day of October. Ceadda the ſecond Biſhop of London, with all the Monkes of his new erected Monaſterie at Leſtinghen, were taken away with the Plague.* The very next yeare following *h Anno 665. Tuda the fourth Biſhop of Durkam died of the Peſtilence. i Anno 1258. Fulco Baſſet the 45. Biſhop of London, was ſmitten to death with the ſame fatall diſeaſe. k Michael Northbrooke his Succeſſor the 57. Biſhop of London Anno 1361. periſhed of the Plague; and the ſame yeare, Reginald Brian Biſhop of S. Davids, being tranſlated to Ely, deceaſed of the Plague before his tranſlation could be perfected.* And to cite no * *more* in ſo plaine a caſe. *l Anno 1500. Thomas Langton Biſhop of Winchester, then Arebbiſhop of Canterbury elect but not enſtalled, and Thomas Rotheram Archbiſhop of Yorke, were both in the ſelfe ſame yeare ſwept away together with this peſtilentiall diſeaſe.* Theſe ſeverall Preſidents, to omit all others, may be a good Memento and Monition to your Lordſhips (being Biſhops and Archbiſhops) to put you in minde, both of your mortality in generall (which moſt feare you ſeldome ſeriouſly conſider off, being ſo over-much taken up with * *ſecular imployments,*

g Godwins Catalogue of Engliſh Biſhops p. 183.
h Godwin. Ibid. p. 629.
i Godwin. Ibid. p. 195.
k Godwin. Ibid. p. 198. 444. * See Grafton. p. 123.
l Godwin. Ibid. p. 164. 244. 617. Antiquit. Eccleſ. Brit. p. 345.
* Nemo poteſt duobus Dominis ſervire, Deo & Mammonæ. Si te curiæ, & maximè ſcaccarij labyrinthis immerſeris, magna ſpiritualis exercitij diſpendia patieris. Quid tibi ad Fiſcales redditus, ut, vel horula brevi curam poſthabeas animarum? Nunquid chriſtus te ad Telonium elegit? Matthæus ſemel inde ſumptus, denuò ad ipſum non rediit. Non ſis ergo in turba eorum qui ſecularia ſpiritualibus anteponunt, glutientes Caelum, culicem liquantes. &c. Petrus Bleſenſis De Inſtit. Epiſc. Tractatu.

 ments,

ing, I hope every Godly Minister, who hath any care; either of his owne soule, liberty, people, any love at all to God or Religion, any zeale or courage for the truth, or desire of the good either of Church or State, taking these considerations into his thoughts, and finding the Bishops Jurisdiction and proceedings to have no lawfull warrant, either from the Lawes of God or man, will readily protest both against their usurped authority and proceedings, as meere nullities and vanities, and proceed to preach, pray, and doe his duetie, as the Apostles and * Martyrs did of old, without any feare or discouragement; that so Gods judgements, Plagues and punishments, which the Prelates late practises, with the Ministers silence and cowardize, and all our sinnes have drawen downe upon us, may be asswaged and removed, and wee may ever retaine the Ordinances and Word of God among vs, in purity, power, sincerity and plenty, both to our present and future happines. I shall close all with this Syllogisme.

* *Who had never beene Martyrs had they beene such favorers cowards as most Ministers are now.*

That calling, authoritie and jurisdiction, which obliterates, persecutes, suppresseth, oppugneth the very Law, Gospell and word of God, with the frequent powerfull preaching, preachers and profession thereof is doubtles, not of divine right or institution, but Anti-christian and Diabolicall, 1. Thes. 2. 14. 15. 16. Rom. 2. 13. 10. Iohn 8. 39. to 45. 1. Tim. 3. 1. to 7. Tit 1. 5. to 10.

But this doth the calling, authority and jurisdiction of Lord Archbishops and Bishops, as the premises, and all stories witnes, especially our Booke of Martyrs.

Therefore it is doubtles not of divine right or institution, but Anti-christian and Diabolicall.

If the

If the Minor be not ſufficiently evidenced by the Premiſes, the ſilencing of many Miniſters, ſuppreſſing of ſo many ures throughout the Realme, give me leave to inſtance but o freſh examples more.

The *firſt*, in *Doctor Peirce, Biſhop of Bath and Wels*; who is Viſitation in the midſt of Auguſt laſt expreſly *prohibited* Miniſters in his Dioceſſe *to preach on the Lords day afternoone*; ning ſome Miniſters *to ſuſpend them both from their office nefice, if they durſt preſume to preach any more on the Lords day noone*; without alleadging any Law or Canon, (which there is e) or any danger of bringing or ſpreading the plague, (which e is not feared,) but onely out of his malice to preaching; to deprive poore people of the ſpirituall food of their ſoules: ſtrout the *Statutes of* 5. *and* 6. *E.* 6. *c.* 1. 3. *and* 1. *Eli. c.* 2. which uire *OFTEN PREACHING AND HEARING of the Goſpell, upon every Sunday and Holy day*, and ſcribe *preaching* twice a day, as well, as much, as *Common-yer*, coupling them together in the ſame words to oppugne *Homily of the right uſe of the Church*, p. 3. 4. 5. which pre-es and enforceth, *the dayly and continuall preaching of d word, and ſpecially on the Sabbath-dayes, from our Saviours his Apoſtles owne Precepts and Examples*; to make all Mi-ers perjured, who at the time of their Ordination make a me promiſe and covenant before God, *diligently and paine-to inſtruct their people, & never to give over preaching, &c.* he *Booke of Ordination*, and the Church and State of Eng-, both in and by it injoyne them,) and to ſpite *S. Pauls* him-: who *as by the ſpace of three yeares together, hee ceaſed not rne every one Night and Day* (therefore hee preached Eve-as well as mornings) *publikely & from howſe to howſe*. Acts. o. 31. So hee chargeth *Timothy*, and in him all Miniſters, *each the word inſtantly in ſeaſon, out of ſeaſon (that is, on days*, and weekedayes; Morning, and Evening, yea and dnight to if need be; in times of proſperity and adverſity; lth and peſtilence, when preaching is moſt ſeaſonable to

rowse men from their sinnes;) 2. Tim. 4. 2. which
were hee in this Bishops and some other of his Brethren
cesse, they would schoole him roundly for such good
and stop his mouth, to prevent the great mischeife
preaching, yea of our Saviour Christ himselfe,
* *Luke.* 19. 47. *Acts.* 2. 46. c. 3. 4. & 5. Apostles, were now among our Prelates and should
DAYLY in our temples, as they did *in the Temple of*
lem and Jewish Synagogues, I feare me they should be
ced, suspended, and laid by the heeles for their paines,
Rare-preaching Lordly Prelates, since they thus use our
fullest Ministers even for frequent preaching; If I shou
maund of them by what Law of God, or the Realm
what Canon of the Church, or by what speciall com
from his Majesty, under his greate Seale? (without wh
‡ 25. H. 8. c. 19. 37. H. 8 c. 17. 31. H. 8. c. 10. 1. E. 6. c. 2. 1. Eliz. c. 2. 5. Eliz. c. 1. 8. Eliz. c. 1. *and the Patents to Coverdale and* *story.* 5. E. 6. *pars.* 1. *Lordships* ‡ *cannot by Law suspend or silence any*
nor keepe any Visitation without the danger of a Præmu
they have all incurred;) I feare me they would be as m
any Minister they have put to silence: And till they ca
such Law, Canon, and speciall Commission (which not
them can doe) hee is not worthy the name of a faithfull
ster, that will sit downe silent altogether, as too many
their eternall infamy or slack downe their former frequ
diligence in preaching, upon the proudest Prelates
date, especially in these dayes of Pestilence and Mort

The second instance is, the suppressing of *Mr. Rogers* Lecture of Dedham in Essex about the same time
nued so many yeares together with so good successe th
converted more soules to God, and brought more
then all the Lord Archbishops and Bishops Sermo
Queene Maries dayes till now; many of which th
have lived long, cannot I presume name so much as
they have truly converted, either by their life or doctri
they have murthered and starved thousands. The Pr
suspending this our Lecturer is, the great good will th
beare to the Townesmen and Puritans (so they term

Oldham, over whom they are * *jealous with a godly jealosie,* * 2. Cor. 11. 2.
leaſt the continuance of this Lecture ſhould draw the
re to the Towne. But is this thinke you the true cauſe? If
why then let me propound but 6. or 7. queſtions to our
es who are ſo carefull of mens bodies, that they are al-
ther careleſſe of their Soules.

Firſt, Hath not the Lecture beene the greateſt bleſſing that
his Towne enjoyed? the cheife meanes that hath enriched
nd ever ſince its erection waided of the Peſtilence from it,
the laſt great Viſitation when there was more danger? If ſo,
the Towne and Country will averre, why ſhould it be
erous or infectious now?

Secondly, Where did ever their Lordſhips read, that power-
reaching was a meanes to attract or draw the peſtilence to
Towne or Pariſh? or the ſuppreſſing of preaching and Le-
s an Antidote or Preſervative againſt it? What Divine, Phy-
, Philoſopher, or Hiſtorian, yea what Epicure or Atheiſt ‡ *Levit.* 26. 25. *Deutr.* 28. 20 21. 60. 61.
ught ſuch Doctrine till our preſent new Doctors and Lord
es?

Thirdly, Whether the reading of Common prayer and 1. *King.* 7. 3 37. 38.
lies be not as apt to bring and increaſe the Plague, as prea- 2. *Chron.* 7.
and Lectures, and the one as peſtiferous as the other? If not: 13. 15. 78.
why doe they put downe and prohibit publike faſting and 50. *Pſ* 126.
r, as infectious in this peſtilence, uſed as a preſervative, me- 21, 29. *Ier.*
and cheife cure in all others as well as preaching? yea how 14. 12. 11.
ey proove, that one of theſe is more apt to attract and dif- 12. c. 21. 6.
e Plague then the other? If ſo then; why doe they not put 9. c. 29. 17.
e Common prayer and Homilies in all places infected, or 18 c. 32. 24
ger of infection, as well as preaching, (the one being as 36 c. 38. 2.
ous, as peſtilentiall as the other,) and ſo make us all true c. 42. 17, 22
ts or Infidels, giving God no publike worſhip at all? c. 44. 13.
c. 34. 17.

Fourthly, Whether the putting downe of Lectures and *Ezech.* 5. 12
ing hath beene a meanes to ſtay, keep off, or ſpread c. 6. 12 c. 7.
gue, or rather to increaſe and attract it? Religion teach- 15 c. 12. 16
c. 33. 27.
t were there is * *moſt ſinne and wickedneſſe abound-* c. 38. 24.
Amos 4. 10.

ding, least knowledge and service of God, there is most dayes
plague, and the experience prooves it true for the most pa
ever raging more in the disorderly suburbs of London,
they have usually least and worst preaching, more then
City, where is better governement, life and preaching. P
* *Acts.26.* full preaching therefore being the cheife * *meanes to tur*
18. c. 37. *from their sinnes and evill lives, and winne them unto God,*
38. suppression of it a meanes to continue and harden men in
vill wayes; it must necessary follow, that frequent pr
preaching, is an antidote and cure against it; and the supp
of it, the high way and meanes to bring it. If reason
sufficient, let late experience instruct us thus much. The Le
of *Christ Church*, *S. Martins* and others in London, w
downe by the Bishops this Pestilence, to prevent the brin
it into these Parishes: the very selfesame weeke God sends
them, and now it spreads among them much: But in *S.*
lines Parish and some others, where the Lectures yet contin
the first every morning) no Pestilence (blessed be God
hitherto beene heard off: The Lecture of *Blackfriers* on W
dayes, at *S. Cathrines* in the same day, with some oth
beene suppressed to prevent the Plagues increase, after
sion of these Parishes, to the intollerable greife both o
ster and people: yet the plague in those parishes hath sin
weeke increased and spread further. At *Westminster* a
first comming of the Plague, they gave over all preach
forenoone and after-noone on the Lords day, thinking
remedie to cease it; (a president hardly paralleld in any
what followed thereupon, the Bils since have beene dou
trebled, and more have there died every day since, then
whole weeke before. This therefore is but a Prepost
medy, and a vaine pretence to beguile little children, an
with all.

Fifthly, What place is there neere to Dedham fro
that lecture should draw the infection? were it in all o
the neighbouring Parishes, there might be some colou

a pretext, and yet not ſufficient to put downe the Lecture, ſince men of thoſe Pariſhes might be prohibited onely from it, and all elſe have acceſſe unto it: But ſince it is not ſo neare that Town (God be bleſſed for it) as that there is any ſuch feare of infection, this pretext can be but a meere cloake of wickednes to countenance a worſe deſigne.

Sixtly; Whether they hold not great *Banquetting*, *Maſkes*, *Dauncing*, *Playes* and *Enterludes*, as peſtiferous and infectious, as Preaching and Lectures: and the famous *Univerſity of Oxford* health and immunity from the Peſtilence, as much to be reſpected as the poore Towne of *Dedhams*? If any ſcruple be made of the former part of this Queſtion, his *Majeſties and their owne Booke of Common prayer for the Faſt the laſt great peſtilence* 1. *Caroli*, (*which* † *prohibits all Playes*, *Maſkes*, *revellings*, *Dauncing*, *Paſtimes and Banquetting*, *as cauſes of the plagues*, *both beginning*, *ſpredding and continuance*, *and the proper ſinnes of our Nation*, *which have made us a Proverbe and By-word to all other neighbour-Countries*,) compared with Iſay. 5, 12. 13. c. 22. 12. 13. 14. & c. 32. 13. 14. Amos 6. 1. to 12. Exod. 32. 19. to 35. 1. Cor. 10. 5. 6. 7. Iam. 5. 1. 5. 6. Revel. 18. 7. 8. and many preſidents cited in a late Tract againſt Stageplayes and enterludes, will put it out of doubt. Of the latter part of this Quære there can be no queſtion, unleſſe the Biſhops be very unnaturall, to love a ſtranger better then their own Foſter-mother, and weavers, Clothiers, more then Schollers. If then exceſſive *Feaſting*, *Maſking*, *Enterludes*, *Dauncing and Epicurean pomp*, *the* * *verye workes of the fleſh*, (and therefore moſt unſeemely of all others for thoſe who terme themſelves *ſpirituall men*, yea workes that *ſhut men out of heaven*, and therefore not fit for thoſe who profeſſe they have the keyes to let men into heaven) bee more peſtiferous and apt to bring the Peſtilence, then Preaching; and *Oxford* to be preferred before *Dedham*; what is the reaſon that our great Lordly Prelates in theſe dangerous times of mortality (when as they ſhould

† The Exhortation, and Orders at the end.

* Gal. 5. 21.

be all in sable, fasting, praying, weeping and mourning with the people of their Diocesse, and refreshing their starved bodies with that prodigall expence they have there cast away) have (to the great ill example of all other people, & grieving of the soules of all who are sensible of the Plagues we now grone under) beene so lately setting up and practising the one, at *Oxford*, to draw the Pestilence thither; and putting down the other at *Dedham*, to keep the Pest from thence? When as sundry *Councels* in all ages, have *strictly inhibited Bishops and Ministers, neither to be Exhibiters, setters out, or spectators, but diligent suppressors, yea censurers of the one* (especially in mournfull times of Plague & Mortality which summon all men, but [a] Gods *Ministers above others, to weeping, sackecloath and baldnes, to turne their laughter into heavines, and their joy into mourning,*) *and instant both by preaching and Ecclesiasticall Censures, to draw all men from them; but furtherers and setters up of preaching, yea of preaching twice a day,* (and that principally in times of humiliation) *which they now suppresse.* Alas! is the piety & zeale of those Lordly Pontificians, who will needs claime all their Episcopalities by *a divine right*, degenerated to this Epicurian resolution; [b] *let us eate and drink*, let us Maske and Play, let us feast and keep Revell-route, *for to morrow wee shall die?* Are these the sermons, the good instructions they preach to King, Queene, Nobles, Ministers, Schollers, People in these pestilentiall times? Must they be feasting, banquetting, laughing, masking, playing, piping, dauncing, when all others are weeping, fasting, mourning, at leastwise gladly would be so, and that in publike (as they have reason) were it not for them? certainly if S. *Bernard* were now alive, and saw such Prelates, he would be so farre from thinking them Gods Bishops, that he would undoubtedly define *them to be the Devils*, yea and stile them [d] *Devils too, and murtherers of mens soules.* Who having now taken the highest degree at the Vniversity, that ever the Schooles of Bacchus, Venus, or Epicurus can

[a] *Conc Laodicenum Can. 54. Carthag. 3. Can. 11. Agathense. Can. 39. Constantinop. 6. Can. 24. 5. 1. 62. Niceenum. 2. Can. 22. Turonense. 3. Can. 7. with sundry others Bochellus. l. 6. Decr. Eccles. Gal. Tit. 18. 19. l. 4. Tit. 1. 7. l. 8. Tit. 10.*

[b] *Isay. 22. 12. 13. Joel. 2. 16. 17. Jam. 4. 9.*

[c] *Isay 22. 13.*

[d] *Sic facit Iesus Bodie, multos sibi eligens Diabolos Episcopos, Sermo in Concil. Rhemensi & ad Clerum.*

can afford them, may be rather deemed their profeſſed *Chaplains*, then Chriſtian *Biſhops*. Yet miſtake me not, as if I thought it unlawfull for a Prelate or Vniverſity, to entertaine their Prince; farre be it from me or any other to harbour ſuch a thought: But to doe it now at ſuch a time, in ſuch a Pontificall, Epicurian maner, with moſt prophane and impious Enterludes in contempt and deriſion of all purity, piety and religion, is the onely thing, which not I alone, but the whole Kingdome generally crie ſhame on; banquetting, masking, feaſting, Revelling, being altogether unſuitable, if not unlawfull to a Chriſtian, a Prelate, a Vniverſity, in a time of ſuch generall weeping and mourning, when * *moſt hearts* (but ſtony ones) *are ſad, and many poore mens faces gather blacknes*, even for very hunger, with which too many periſh; whoſe lives this prodigality would have preſerved. * Joel. 1. & 2.

Seaventhly, If the Biſhops have ſo much fatherly care to keep off the plague from our *Preciſſians*, and *Puritans* of *Dedham* (ſo they tearme us) as to put downe our Lecture, (yea Sermons on the very ſolemne *Faſt-day*, where there is any infection, as if the ſick needed leaſt ſpirituall phiſick and inſtruction) to keep us from the Plague, what is the reaſon they have ſo little care of thoſe of our Religion and profeſſion, whom they have mewed up in ſeverall priſons in London? Why have the Prieſts and Ieſuites in the Gatehouſe and elſewhere (though * *Traytors to his Maieſtie and the Realme*, and ſome of them condemned men,) with all other priſoners there, liberty granted them to goe abroad this time of Peſtilence, and yet *D. Baſtwicke*, convicted and cenſured onely for ſhewing himſelfe a true ſubject to his Soveraigne, in defending his Majeſties Eccleſiaſticall Iuriſdiction, againſt the Popes and your encrochements, (with other of your High-commiſſion Priſoners,) no leave at all to retire himſelf into the freſh ayre for his ſafety; It being now, as it ſeemes, a great deale better to be an open Traytor to his Majeſty, or the State, then a meere oppoſite onely to theſe our Lordly Prelats, even in their intollerable uſurpations both upon his Majeſties Royall Prerogatives, * 27. Eliz. c. 1. 2.

and his ſubjects liberties? Why have you given ſpeciall command, that *Mr. Brewer*, committed * cloſe priſoner by you to the *Kings-bench*, for the ſame cauſe, ſhould there be detained ſtill, and not remoove with the other priſoners, when as he had obtained licence to goe into Oxfordſhire with his fellow priſoners, that ſo the plague, which environs both thoſe priſons, might ſweep away both theſe Priſoners and eaſe you of them? Why doe you ſtill detaine others of your commitment in theſe and other priſons, of purpoſe to murther them as much as in you lieth with the peſt, when all elſe that are willing, are ſet free and walke abroad into the Counrry for their health? Why detaine you *D. Layton* in the *Fleet*, and *Mr. Prinne* in the *Tower*, notwithſtanding ſome *Nobles* mediation for the enlargment of the one, and the *Queenes* moſt gracious interceſſions for the other, whoſe Princely clemency and pitty, to thoſe of a different religion, is an everlaſting foyle to your unchriſtian mercies and barbarous inhumanity, to thoſe of your owne faith and profeſſion. Is this your Epiſcopall pitty, mercy, grace, and goodnes; that when all men elſe can find favour and reliefe, yet thoſe whom you unjuſtly perſecute, reſtraine or malice without cauſe, muſt finde none at all, no not though King or Queene deſire it? What, is your Pontificall malice now ſwollen greater then their Royall grace and goodnes? Never therefore diſſemble more with the world and us, that you have put downe our *Dedham*, or other Lectures, out of any love to us, or care of our, or their ſafety, as you pretend, to keep the peſtilence from us, or them; but confeſſe you have done it out of the malice of your hearts, againſt preaching, if not to bring the plague and peſtilence (as much as in you lies) even upon our ſoules and bodies, as you endeavour to do upon theſe poore priſoners thus detained by you, which theſe times of plague and faſting call upon you to *ſet free. But take heed leaſt whiles you ſeeke to put downe preaching and faſting, by ſuch ungodly meanes and pretences, to keepe off the plague from us and others, you draw it not downe, both on us and your ſelves. I have already informed you of many Biſhops, who

* *Though their Commiſſion give them no power to cloſe impriſon any man, yet now their common practiſe is to do it.*

† *Iſay 59.6,7.*

who have perished of this disease, I could acquaint you yet with more, as * *The Bishops of Colen, Spire, Ratisbon, Prague, Verden and Leodium all swept away in An.* 1169. & *Hildewardus Bishop of Hildesheim, An.* 996. with many others; let their examples be your warnings; and if you will proove your calling to be of God, then henceforth learne to preach, not to suppresse his word; to be * *merciſull as he is merciſull*; else all will henceforth conclude, that you are of your (*i*) *father the devill, for his workes you doe: He was a murtherer from the beginning of mens ſoules and bodies*, and so are you.

* *H. Mutius Germanie Chron. l.* 18. *p.* 152, 153. * *Saxonie Chron. Cent. Magd.* 10. *Col.* 622. *Lu.* 6. 36. (*i*) *Joh.*8.44.

Now if your Holinesses or any other deeme this censure of mine over-harsh, one that was once of your owne Rochet, and after that a Martyr, (*k*) (*Bishop Latimer*) will assure you; *that it was the very devill himselfe, not God, that set up the State of unpreaching Prelacy, and that it is he alone who stirs these Prelates up to persecute and suppresse the preaching of the Gospell under the Title of Heresie, and schisme, and ill Magistrates to doe the like under the Title of sedition*; and our learned (*l*) *Thomas Becon*, as he affirmes and proves at large, *that the first and Principall point of a Bishop and spirituall Ministers office, is to teach and preach the word of God; so he resolves, that such a Bishop as either doth not, or cannot preach, is a Nicholas Bishop and an Idoll, and indeed no better then a painted Bishop on a wall: yea, he is as the* (m) *Prophet saith, a dumbe dogge, and as our Saviour Christ saith* (n) *unsavourie salt, worth nothing but to be cast out, and to be trodden under foot of men. Woe be to those Rulers that set such Idols and white-daubed walls over the Flocke of Christ, whom he hath purchased with his precious blood. Horrible and great is their damnation. Our Saviour Christ saith to his Disciples* (o) *As my Father sent me, so send I you. Now who knoweth not, that Christ was sent of his Father to preach the Gospell, as we may see in* (p) *divers places of the holy Scripture. It therefore followeth, that such as are sent of Christ are sent to preach the Gospell. If they preach not* (the case of many of our Lord Prelates) *it is an evident token, that Christ sent them not*, BVT ANTICHIST *and* THE DEVILL. Thus and much more *Becon*, who tells these unpreaching

(*k*) *Sermon* 4. *before King Edward.* (*l*) *His Catechisme, vol.* 1. *fol.* 500. (m) *Isay* 56. 10. (n) *Matth.* 5. 13. (o) *Joh.*20.21 (p) *Isay* 61. 1. (o) *Mar.*1.38. *Luke* 4. 18, 19 31, 43, 44.

ching Prelates in plaine termes; *that nothing abideth them but everlasting damnation.* What then will become of our great Lord Prelates, who will neither preach to the people themselves, nor suffer others who are willing, to doe it; stoping up our preachers mouthes with their illegall, unchristian, antichristian suspensions and excommunications, yea, expressly prohibiting all preaching in these dolefull mortiferous times of Plague and pestilence, and that on the very Fasting-dayes, for feare it should infect mens soules and bodies? when as the whole * *Councell of Paris under Lewes and Lotharius, Anno* 829. l. 1, 2, 5. decreed the quite contrary, in these very remarkable termes. *Statuimus pari voto, parique consensu, ut unusquisque nostrum dictis & exemplis, plebes parochiæ suæ attentius ad meliora incitare studeat, easque ut se a malis cohibeant, & ad Dominum ex toto corde convertant, solicite admoneant, Deumque quem peccando sibi iratum fecerunt, digna pœnitentiæ satisfactione & eleemosinarum largitione, sibi placabilem facere satagant &c. Cum itaque Prædicatores* SINE CESSATIONE POPVLODEI PRÆDICARE NECESSE SIT, *juxta illud Esaiæ* * Clama, NEECSSES, *quasi tuba exalta vocem tuam, & annuncia populo meo, scelera eorum, & domui Iacob peccata eorum:* TVM MAXIME ID FACERE NECESSE EST, QVANDO IRAM DOMINI CONTRA POPVLVM DEI, *meritis exigentibus,* GRASSARI PERSEPXERINT, *juxta illud quod Dominus per Ezechielem Prophetam loquitur. Ezech.* 3.17.18.19.& c.33.7,8,9. 10,&c. At which our silent and silencing Prelates and old doting *Shelford Priest*, may well blush for shame, especially if they peruse the 23, 24, 25. 28, 29. and 31. Chapters of the same Councell following. And good reason, for the very Romish Prelates in the (q) *Concell of Trent*, as lewd as they were, had so much ingenuity as to decree. *That the preaching of Gods word was the principall part of a Bishops Offiee, belonging especially unto them, and that it ought to be exercised as frequently as might be, for the salvation of the people; and thereupon enjoyned all Bishops in proper person, or in case of inevitable occasions, by their sufficient substitutes, and all Ministers in every Parish, to preach*

* *Surius. Tom.* 3.p.464.

* *Isay* 58.

q *Sessio.* 24. *Decretum de Reformatione.* c.4.

preach every Lords-day and Holy-day at the leaſt; and in the time of Faſts, (as of Lent, Advent, and the like) QVOTIDIE, VEL SALTEM TRIBVS IN HEBDOMADE DIEBVS, *to preach every day, or at leaſt three dayes every weeke, and at other times alſo as often as oportunity would permit, and to Catechiſe the people beſides. If this Popiſh Councell then preſcribes all Biſhops and Miniſters whatſoever, thus conſtantly and dayly to preach Gods word, (eſpecially on Lords-dayes, Holy-dayes and Faſting-dayes) without interwiſſion*; our Lordly, laſie, Loytering Prelates, who will neither thus preach themſelves, and prohibit others to preach thus frequently and daily on theſe ſeaſons, or in any infected Cities on our Solemne Faſting-dayes; are certainely not onely farre worſe then theſe *Trent Prelates*, but even as bad or worſe then *the very Devill himſelfe* (as *Biſhop Latimer proves* at large *in his Sermon of the Plough*, which I would wiſh them ſeriouſly to peruſe:) yea, they are meere Rebels, Traytors and enemies to God, his Church, Religion and the peoples ſoules. And can they then be ever true, loyall or faithfull to their Prince? No verily. Not to mention all *the* (r) *conſpiracies, Rebellions and Treaſons of our owne or forraigne Prelates againſt their Soveraignes in all ages*, enough to fill a volume as large *as Baronius his Annals*; I ſhall inſtance onely in three late examples. Anno 1536. *Chriſtian the* 3. *King of Denmarke*, (our King *Charles* his great grand-father by the mothers ſide) *impriſoned all the ſeaven Biſhops of Denmarke, for their ſeverall Treaſons, Rebellions conſpiracies, and inſurrections againſt him, the Kingdome and Chriſtian Religion, and for uſurping regall authoritie, with* (ſ) *the rule of the Kingdome to themſelves alone, and publiſhing Edicts in their owne names as the Senate of that Realm* (*as* our Prelates do now in their viſitations & Conſiſtories) *againſt the Miniſters and Profeſſors of the Reformed Religion. All which this King cauſed to be drawne up into a Remonſtrance, which laſted three houres reading, and on the* 10. *of Auguſt Anno* 1537. (*two dayes before his Coronation,*) *he cauſed a ſcaffold and Throne to be erected in the moſt publike place of Hafnia the Metropolis of Denmarke; where he ſitting with all his Nobles*

r *See Balæus de Ritis Pontificum, Fox Acts & Monuments, Mr. Tyndals Practiſe of Popiſh Prelates, Dr. Barnes his ſupplication to King Henry the 8. Godwins Catalogue of Biſhops.*

ſ *Chytræus Chron. Saxoniæ l.* 14 *p.* 407. *l.* 15 *p.* 421 433 434.

Nobles and Senators in State; caused this remonstrance of these Prelates detestable Treasons, Conspiracies, Rebellions, and disloyall usurpations on the Crowne, to be read publikely before them and all the people, declaring, that for them he had imprisoned the Bishops, and demanding the Nobles and people, whether they desired that these trayterly Prelates should any more sway the Common-weale of the Kingdome, or be restored to their former dignity and power? Whereupon they all cryed out, No, and that they would be no longer molested with this Antichristian trayterly generation of Vipers. Which ended, a publike Decree or Act of State was made by their unanimous consents, that these Bishops should be removed, and that the politicall office and power of Bishops should be henceforth wholy abolished out of the Realme, which was forthwith put in execution; the Bishops removed, their temporalities and revenues confiscated to the King. and seven Superintendents, being but ordinarie Ministers, ordained in their steed. And thus was Denmark freed from trayterly Prelates by our Kings great grand-father, after it had been long oppressed by them (t) *Anno Domini* 1571. *John Hamilton Archbishop of Saint Andrewes in Scotland, was apprehended, arraigned, condemned and hanged at Sterling, by Mathew Steward then Viceroy during King Iames his minority, for two notorious successive Treasons: the first, for conspiring and having a chiefe hand in the Murther of Henry Steward King of Scots, father to our late King James of famous memory, and grand-father to our present Soveraigne King Charles. Anno* 1565. *& for causing Iames Earle of Murre, Viceroy of Scotland during King Iames his infancy, to be traiterously murthered likewise. Anno* 1567. *For which Treasons, not long after all, Lord Bishops were thrust out of Scotland, by King Iames and the whole Parlements consent, (though since restored) as Traytors to their Princes, contrary to Christs institution, as the chiefe suppressors of the preaching of the Gospell in all Countries.* (u) *Gustavus Ericus that famous King of Sweden, banished, deprived, hanged and beheaded some of his Archbishops and Bishops for their many execrable Treasons against himselfe, and the whole Realme, and refused to be crowned, before he and the whole State of Sweden had by*

(t) *Chytræus Chron. Saxoniæ l. 21. p. 641. Bucanon Rerum Scotarum. l. 18. & 18. Paltricij Adamsoni Calindi & Melvini celsæ Commissionis Anatomia.*

(u) *Chytræus Chron. Saxoniæ l. 6. p. 49. l. 7. p. 219. 220. l. 9. p. 259. 261 262. 263. 270. 275. l. 10 p. 297 309. 311. 340. 341. 342. l. 12 p. 358. 359 l. 13. p. 388.*

*by publike Act of Parleament, (though with much opposition of the Prelates) stripped the Prelates of Sweden of their excessive temporalities, revenues, wealth, and all temporall * Offices and Jurisdiction, which made them oft times to rebell against their Princes, Kings and Magistrates, to stirre up many seditions and to molest that Realme with almost continuall and dayly warres and schismes, for about an hundred yeares then last past, and had and did make them slow bellies, and unpreaching Prelates, serviceable neither to God nor man either in words or deeds, serving rather to intice them to riot, pride, idlenes, and seditions, then to true piety, and having no Title in the word of God to warrant them.* Since which the Prelates in Sweden, ever rebellious and seditious to their Princes before, have beene more dutifull to their Soveraignes, and entermedled onely with their spirituall functions, which they altogether neglected while they were Lords. These three late examples of his Majesties royall Progenitors, (to omit * others) as they may instruct all Princes how false that idle Paradox of the Prelates is, *No Bishop, no King*, the contrary being an experimentall truth, and how little trust and fidelity there is in Lordly Prelates (who have ever beene treacherous to their Soveraignes when and where they have born greatest sway.) So they may move his Majesty to follow † *Father Latymers* councell *to King Edward the 6, to unlord all our Lordly Bishops, and remove them from all their temporall offices and imployments, that so they may follow their spirituall Plough-tayle, (which they will scorne to doe, as long as they are Lords, it being an unseemely and dishonourable thing for Lords to goe to plough;)* and no longer silence their fellow Brethren, oppresse, molest and vex his faithfull Subjects, and roote out all powerfull frequent Preaching and Preachers of Gods word, as now they doe: From which kind of Lordly Prelates with their Antichristian Romish practises and Innovations now on foote, *Good Lord deliver us*; since they have neither Gods nor the Kings Law to authorize them, or support that usurped Papall tyrannicall Iurisdiction which now they exercise, under which the whole Kingdome groanes and languisheth, desiring

* *Qui sacris Officijs ob meritorum prærogativam sunt applicati, dedecus et valde periculosum est, terrenis actionibus, turpibusque lucris communicari Concil. Paris. Anno 829 l. 1. c. 28. Surius Tom. 3. p. 376.*

* *See Mr. Tyndals Practise of Popish Prelats, Dr. Barnes his Supplication to Henry the 8. Henry Stalbridge his exhortatoris Epistle. Antiqui Ecclesiæ Brit. et Godwins Catalogue.*

† *Sermon of the Plough & 2. 4. 5. 6. before King Edward.*

to be unburthened of it, as an intollerable yoake of bondage, which it can no longer beare, as now it is aggrevated I ſhall therefore cloſe up all, with the Canon of the *Councell of Paris* [a] *under Lewes and Lotharius*, An. 829. [a] l. 1. c. 23. worthy our domineering proud Prelates moſt ſerious rumination. *Quia ſunt* [a] Surius Tom. 3. p. 374.

pleriq; qui non paternũ affectũ circa gregem ſibi comiſſum ſed quendam exercere videntur Dominatum eumq; non ut Dominicum, ſed flatibus vento ſæ arrogantiæ inflati, ut ſuum proprium tractare non verentur. Quantum a paternitatis officijs aberrent, ſubter collecta documenta declarant. Dominus in Evangelio. Si diligis me, paſce oves meas: MEAS inquit, non TVAS. Item, qui major eſt veſtrum, erit miniſter veſter: *Et non poſt multa.* Non ita erit, *inquit*, inter vos. Sed qui voluerit inter vos major fieri erit veſter ſervus. *Petrus*, Neque dominantes in clero ſed forma facti gregis ex animo. *Solomon*, Principem te conſtituerunt? nolli extolli, ſed eſto in eis, quaſi unus ex ipſis. *Fulgentius in libro de veritate prædeſtinationis et gratiæ*; *Non idò, inquit, ſe ſolùm quilibet epiſcopus* vas miſericordiæ putet ingloria præparatum, quia pontificali * militia fungitur, ſed ſi pro grege ſibi redito ſolicitus SEMPER invigilet, et PRÆDICET VERBO, inſtet opportunè, importunè, arguat, obſecret, increpet in omni patientia et doctrina. Nec ſibi dominatum ſuperbus uſurpare contendat, ſed Apoſtolicis informatus eloquijs et exemplis, ſervum ſe cunctis exhibeat, neque ſedis illius altitudine, collatum ſibi gaudeat temporale faſtigium, ſed humili corde fidelibus Præbeat bonæ converſations exemplum. *Quicunq; igitur ſacris officijs ſervituri, ſub quolibet ordine applicantur, dignum eſt, ut illius dicantur, cujus ſervitio mancipantur. Quia ergò temeritate, immò PRÆSVMPTVOSA VANITATE quilibet prælatorum dicere præſumit*; *Illa congregatio mea eſt, aut Ille præſbyter vel clericus meus eſt, cum NONSIT ILLIVS SED ILLIVS CVI DICATVS EST? Proinde quia is inolitus ſeſu eccleſiaſtico non concordat regulæ, corrigatur NECESSE EST.*

Iohan. 21. Math. 20. 1. Pet. 5. Eccleſ. 32. * Mitra. Tim. 4.

Chriſtian

Christian Reader, this passage should have been inserted p. 123. l. 27. after *mistake not.*

I shall close up this, concerning the power and right of Ordination, with these ensuing Authorities and memorable examples. *Anno Dom.* 1389. *the Lollards, Wiclifs-disciples* (as [a] *Walsingham* records) *winning very many to their Sect, grew so audacious; that their Presbiters like Bishops, created and ordayned new Presbiters; affirming, that every Priest had received as much power to binde and loose, and to minister other Ecclesiastical things, as the Pope himself giveth or could give. This power of Ordination they exercised in the Diocesse of Salisbury: And those who were ordayned by them, thinking all things to be lawfull to them, presumed to celebrate Masses, and feared not to handle Divine things, and administer the Sacraments. This wickednes* (writes he) *was discovered by a certaine man Ordayned a Minister by them, to the Bishop of Salisbury at his Manor of Sunnyng:* By which it is apparent, that the *Lollards* and *Wicleniſts*, (the Protestants of that age) beleeved, that the power of Ordination belonged as much to Presbiters by Gods Law, as to Bishops; that one of them might as well, as lawfully ordayne Ministers as the other; and * *that as they might lawfully preach the Gospell without the Bishops licence* (first prescribed by the forged *Statute*, of 2. H 5. c. 15. made onely by the Bishops without the Commons consent; to suppresse the preaching of the Gospell,) so likewise ordayne Ministers without it; and that Ministers ordayned onely by Presbyters without a Bishops privity or assistance, were lawfull Ministers, and might lawfully with a good conscience discharge all Ministeriall Offices; This being not onely their received Doctrine, but their practise too. I find moreover that [b] *Jaurnay* 20. 1542. *Nicholas Amsdorffius, a noble and learned unmaried man, was ordayned* Bishop of Newbury, *by Martin Luther, Doctor Nicholas Medler pastor of Newbury, George Spalatine of Aldenburge and Wolffgangus Steinius of Lucopetra, joyning with him in the imposition of hands; Which Ordination* Luther *afterwards publikely maintained to be lawfull in a printed Treatise.* Loe here

[a] Hist. *Anglia An.* 1389. p. 374.

* *This was the Doctrine & practise of all our Martyrs* Fox *Acts & Monuments.* 1610. p 483. 485. 500. 502. 521. 541. 552. 553. 556. 561. 588. 590. 592 598. 599. 602. 604. 639. 805. 874. 883. 884. 911. 937. 950. 956. 1001. 1006. 1006 1015. 1016. 1099. 1156. 1868. 1889.

[b] *Chytræus Saxonia. l.* 15. p 456.

wee have Presbiters not onely ordayning a Presbiter, but a Bishop. If therefore the Prelates Paradox be true; *That hee that ordayens, is greater in Jurisdiction and degree, then he that is ordayned.* It will hence inevitably follow, that these Presbiters (and those who ordayned the first Bishops,) were greater in Iurisdiction, degree and order then Bishops; And then farewell their pretended Hierarchie: [c] *Anno Dom.* 1537. *Christian the 3, King of Denmarke, removed and suppressed by a publique Edict, all the Bishops of his Kingdome for their intollerable Treasons and rebellions; abolishing their Lordly Bishopricks, as contrary to our Saviours institution, the meanes that made them idle, proud, ambicious unpreaching Prelates, and sedicious treacherous Rebells to their Princes; and instead of the 7. Bishops of Denmarke, he instituted 7. Superintendents, to exercise the Office of Bishops, give Orders to others, and execute all ecclesiasticall affayres; which 7. Superintendents August 26. 1537. received their Ordination from John Bugenhagius a Protestant Minister, in the Cathedrall of Hafnia, in the presence of the King, and Senate of Denmarke.* Loe here all Bishops cashеired, as false rebellious Traytors to their Soveraigne, (as they have [d] *ever beene in all States and ages*, there having beene more notorious Traytors, Rebells, and Conspirators of Bishops, then of all other rankes of men in the world, as I am able to make good,) as *contrary to Divine institution*, (and so not *Jure Divino*, as they now boast;) and Superintendents *ordayned by a meere Presbiter in their steed, to conferre Orders unto others* in all *the Danish Churches.* In [e] *the beginning of reformation in Germany, and other places, Luther and other Ministers, usually ordayned Deacons and Ministers, and set out Bookes of the manner of Ordination, without any Bishops assistance;* Which power of Ordination and imposition of hands, hath ever since beene practised by Ministers in all reformed Churches, which have abandoned Bishops, (Such as ours are, and make themselves) as contrary to GODS Word. *Patrick Adamson* Archbishop of Saint Andrewes in Scotland, in [f] his *Recantation publiquely made in the Synode of Fiffe*, Aprill 8. 1591. confesseth, *That the office of a Diocesan Bishop*, Omni authori-

[c] *Chytræus ibid p.434.*

[d] *See Centur. Mage. 4.5.6.7. 8.9.10.11. 12.13 c. 7. 8. 10. Ant. q. it Ecclesiæ brit. and Godwins Catalogue of Bishops.*

[e] *Chytræus Chron. Saxoniæ. l.14.15.16. 17.*

[f] *Patricij Adamsoni Palinodia. p.49.55.*

authoritate verbi Dei deſtituitur, et ſolopolitico hominum commento fundatur; *is deſtitute of all authority from Gods Word, and onely founded in the politick figment of men; out of which the Primacy of the Pope or Antichriſt hath ſprung, and that it is worthily to be condemned, becauſe the aſſembly of the Preſbitery,* penes quem eſt Iuriſdictio et Inſpectio, tum in *Viſitationibus*, tum in *Ordinationibus*, *which hath the Iuriſdiction and inſpection, both in Viſitations and in Ordinations, will performe all theſe things with greater authority, piety and zeale, then any Biſhop whatſoever; Whoſe care is for the moſt part intent, not upon God, or his function, but the World, which he eſpecially ſerves.* A fatall blow to our Prelates Hierarchie; For if Lord Biſhops be not *Iure Divino*, and have no foundation in the Word of God, then the power of Ordination belōgs not to them *Iure Divino*, as they are Lord Biſhops, neither can, do, or ought they to conferre Orders as they are Biſhops, but onely as they are Miniſters. And if ſo (as is moſt certaine) then this power of Ordination belongs not at all to Biſhops as they are Biſhops, but onely as they are Miniſters; and every Miniſter as hee is a Miniſter, hath as much divine right and authority to give Orders as any Biſhop whatſoever; (the true reaſon Why anciently among the Papiſts, as * *Durandus* confeſſeth, & now too; as the Rhemiſts witneſſe; and § *even in our owne Engliſh Church among us at this day, Miniſters ought to joyne with the Biſhop in the impoſition of hands; Neither can our Biſhops ordayne any one a Miniſter, unleſſe Three or Foure Miniſters at leaſt joyne with him in the Ordination and laying on of hands.* This being an apparent truth, I ſhall hence, from the Biſhops owne principles, prove Presbiters Superior and greater then Biſhops in juriſdiction, dignity, and degree. Thoſe (ſay they) to whom the power of Ordination belongs by divine right, are greater in juriſdiction dignity and degree, then thoſe who have not this power; and the Ordayner, is higher, ſuperior in all theſe, then the Ordayned. But the power of Ordination belongs *Iure Divino* onely to Presbyters, as Presbiters, not to Lord Biſhops, and to Lord Biſhops themſelves, not as Biſhops but Presbyters; and

* *Rationalis divinorum. l. 2. de Sacerdote Rubrica.*

§ *See the booke of Ordination. and Canon. 35.*

Bishops when they ordayne in a lawfull manner, doe it onely as Presbiters, not as Bishops; Therefore Presbiters are superiour to Bishops in jurisdiction, order and degree; and Bishops themselves, farre greater in all these as they are Presbiters (an office of Divine invention,) then as they are Lordly Prelates, or Diocesan Bishops, (a meere humane institution.) Thus are our great Lord Bishops (who * *vaunt of the weakenes of Puritan principles*, Whereas their Episcopall are farre more feeble and absurd,) wounded to death with their owne weapons, and all their domineering swelling authority, overthrowne by that very principle foundation, on which they have presumed to erect it; the ancient proverb being here truly verified, *Vis consilij expers mole ruit sua.* I shall close up this with the words of acute [h] *Antonius Sadeel*, Who after a large proof of Bishops and Presbiters to be both one and the same by Divine institution, Windes up all in this manner: *We conclude therefore, seeing that superior Episcopall dignity is to be avowched onely by humane institution*, tantum esse humani Iuris. *that it is onely of humane right: On the contrary, Since it is evident by the expresse testimonies of Scripture, that in the Apostles times, Bishops were the same with Presbiters.* Iure Divino potestatem ordinandi non minus Presbiteris quam Episcopis convenire; *that by Gods law, and Divine right, the power of Ordination belongs as much to Presbiters as to Bishops.*

Page 51. l. 17. betweene *same*, and *since*; this should have beene inscribed.

So [i] *Alexander* & *Narcissus* were both *Bishops of Ierusalem at the same time*; *Paulinus and Miletus both Bishops of Antioch together*: *Theodosius and Agapetus were both Bishops of Synada at the same season.* [m] *Valerius and Augustine were both joynt Bishops of Hippo together, by the unanimous consent of the Clergie and people; and when as* Augustine, *was loath to be joyned a Bishop with* Valerius, *alleaging it to be contrary to the Custome of the Church, to have two Bishops in one City; they repyled*, Non hoc esse inusitatum, *that this was no unusuall thing, confirming this both by example of the African, and other forraigne Churches; Whereuppon he*

wil

* See Bishop White his Epistle Dedicatory to the Arch-Bishop of Canterbury, before his Treatise of the Sabath.

h *Respons. ad Turriani Sophismata pars 2. loc. 18.*

i *Eusebius Eccles. hist. l. 6. c. 8. 10. in the Greeke. 7. and 9. in the English.*

k *Socrates Eccles. hist. l. 5. c. 5.*

l *Socrates l. 7. c. 3.*

m *Possidonius in vita Augustini c. 8. Cent. Magd. 4. Col. 679. 680.*

was satisfied. In the [n] Church of Rome, wee know, there have beene sometimes two, sometimes three, and once foure Popes and Bishops at one time, Some adhering to the one, some to the other; but all of them conferring Orders, making Cardinalls, and exercising Papall jurisdiction. In the [o] Churches of Constantinople, Alexandria, Jerusalem, Antioch, and Affricke, during the Arrian Macedonian, Novatian heresies and Schisme of the Donatists, there were successively two or three Bishops together in them, and other Cities; the one orthodox, the other hereticall and schismaticall; Yea, the first Councell of Nice Canon, 7. admitts the Novation Bishops which conformed themselves to the Church and renounced their Errors, to enjoy the title and dignity of a Bishop, and to be associated with the Orthodox Bishops, if they thought fit; And [p] St. Augustine would have the Donatists Bishops (where there was a Donatist Bishop and a Catholicke,) if the Donatists returned unto the unity of the Church, that they should be received into the fellowship of the Bishops office, with the Catholicke Bishops; if the people would suffer it; Poterit quippe unusquisque nostrum honoris sibi socio copulato vicissim sedere eminentius, &c. utroque alterum cum honore mutuo præveniente. Nec novum aliquid est, &c. As he there defines: Therefore this was then reputed no novaltie. Platina [q] records of Rhotaris, King of the Lombards, who declined to the Arians, that in all the Cities of his Kingdome, hee permitted there should bee two Bishops of equall power, the one a Catholicke, the other an Arian; and that hee placed two such Bishops in every City. [r] Danæus proves out of Epiphanius, that anciently in most Cities there were two or three Bishops. Nicephorus writes; That the Scythians neere Ister, have many and great Cities, all of them subject to one Bishop; But among other people, wee know, there are Bishops not onely in every City, but also in every Village; especially among the Arabians in Phrygia, and in Cyprus among the Novatians and Montanists; Yea, no longer since then the [t] Councell of Lateran under Innocent the 3[d]. there were divers Bishops in one Citie and Diocesse, where there were divers Nations of divers languages and customes: Which though his Councell disallowes where there is no necessity; Yet it approves and per-

[n] Platina Balæus Luithpraudius, Albo de vitis Pontificum Theodorius a Niem. Zabarel & Marius de Scisamte.

[o] Eusebius, Socrates, Nicephorus; Tirpartita historia, passim, cent. Mag. 4, 5, 6, 7. c. 10. Augustinus contra Donatum.

[p] De Gestis cum Emerito Donatist. Tom. 7. pars: 1. p. 781. 782: See Mr Carwrights answer to the Rhemish Testament on Phil. 1. pag. 499.

[q] In vita Joannis 4 & Martini 7.

[r] In Augustinum de hæresibus, har. 53.

[t] Ecclesiast hist. l. 11 c. 34. p. 758.

[t] Concil. lat. cap. 9 Surius Tom. 3. p. 740.

t Surius Tom. 1 p. 220. 223. 226, 343. 459. 165. 414. 467. 799. Tom. 3. 740. 537.

permitt where there is a neceſſity. Nay, u *thoſe Canons, Conſtitutions, and Decretalls, which prohibit, that there ſhould be many Biſhops in one City, or that there ſhould be Biſhops in Caſtles, Villages, or ſmall Townes and Pariſhes, leaſt the dignity of Biſhops ſhould become common and contemptible*; Manifeſt, that before theſe Canons and Conſtitutions, there were many Biſhops in one City and Dioceſſe; and a Biſhop in every little Caſtle, Towne and Countrey Village: And to come nearer home, the Statute of 26. H. 8. c. 14. ordayneth, *that there ſhalbe many ſuffragan Biſhops exerciſing Epiſcopall juriſdiction in one and the ſame Dioceſſe of* England; with the Statutes of 31. H. 8. c 9. 33. H. 8. c. 31. 34. H. 8. c. 1. which erected divers new Biſhopricks in England, and divided one Dioceſſe into many, both intimate and prove as much. Why then there may not now bee divers Biſhops in one City, one Church, aſwell as there was in the Apoſtles time, in the primitive Church, and formes ages, or as well as there are now divers Archbiſhops and Biſhops in one Kingdome; divers Miniſters in one Cathedrall and Pariſh Church, I cannot yet conceive; unleſſe Biſhops will now make themſelves ſuch abſolute Lordly Monarks and Kings, *as cannot admit of any* x *equalls or corrivalls with them*, and bee more ambicious, proud, vayneglorious, covetous, unſociable, then the Biſhops in the Apoſtles and Primitive times, whoſe ſucceſſors they pretend themſelves to bee in words, though they diſclayme them utterly in their manners, lordlines, pomp, and ſupercilious deportment, which they will not lay downe for the peace and unity of the Church of Chriſt. I ſhall conclude this with that notable ſpeech of Saint y *Auguſtine*, and *thoſe other almoſt* 300. *Biſhops who were content to lay down their Biſhopriks for the peace and unity of the Church: Et non perdere ſed Deo tutius comendare. An vero Redemptor noſter de celis in humana membra deſcendit, ut membra eius eſſemus, et nos ne ipſa eius membra crudeli diviſione lanientur, de Cathedris deſcendere formidamus? Epiſcopi propter Chriſtianos populos ordinamur. Quod ergo Chriſtianis populis ad Chriſtianam pacem prodeſt, hoc de noſtro Epiſcopatu faciamus. Quod ſum, propter te, ſum, ſi tibi prodeſt;*

u *Nec quenquam jam ferre poteſt Cæſarica priorem, Pompiuſve parem.* Lucan l. 1.

y De Geſtis cum Emerita Donatiſt: Epiſc. lib. Tom. 7. pars 1. p. 781. 783.

deſt; non ſum, ſi tibi obeſt. Si Servi utiles ſumus, cur Domini æternis lucris pro noſtris temporalibus ſublimitatibus invidemus? Epiſcopalis dignitas fructuoſior nobis erit, ſi gregem Chriſti depoſita magis collegerit, quam retenta diſperſerit. Fratres mei, ſi Dominum cogitamus, locus ille altior ſpecula vinitoris eſt, non faſtigium ſuperbientis. Si eum nolo retinere Epiſcopatum meum diſpergo gregem Chriſti, quomodo eſt damnum gregis honor Paſtoris? Nam qua fronte in futuro ſeculo promiſſum a Chriſto ſperabimus honorem, ſi Chriſtianam in hoc ſeculo noſter honor impedit unitatem? To which I ſhall adde, as a Corollary, a like Speech of that holy devout man, S. *Bernard*, [z] Who as *he conſtantly refuſed (out of conſcience) the Biſhopricks both of Genoa and Millaine, though earneſtly urged to accept of them*; ſo hee brake forth into theſe admirable ſpeeches upon that occaſion, (*Homil. 1. De Laudibus Mariæ Virginis: p.* 18.) Worthy all Lordly Prelats moſt ſerious contemplation. *Erubeſce ſuperbe cinis, Deus ſe humiliat, tu te exaltas? Deus ſe hominibus ſubdit, tu dominari geſtiens, tuo te præponis authori. Vtinam tale me quid cogitantem Deus, uti ſuum olim Apoſtolum, increpare dignetur: Vade poſt me Satana; Non ſapis quæ Dei ſunt: Quotiens hominibus præeſſe deſidero, totiens Deum meum præire contendo, et tunc quæ verè Dei ſunt non ſapio.* Enough to cauſe all our Lordly Prelates, (have they any grace in their hearts) to caſt off their Rochets, and lay downe their Biſhopricks, their Lordly juriſdiction, which have bred ſo many ſchiſmes, controverſies, warres, and tumults in the Chriſtian World, and rent the unity of Chriſts Church in ſunder; in all acts. Which thing if they now refuſe to doe, I ſhall conclude of them, as *Hermagandus* did of the Greeke Biſhop, [a] who was like to ſtarve him. [a] *Sanctiſſimus eſt veſter Pontifex quatenus ADVERSO DEO fieri licet. Literis ſacris enim pingitur Deus eſt charitas, cujus iſtum Epiſcopum omnino expertem eſſe, noſtro periculo ſenſimus.*

[z] See his life before his Works, and Eſpenæus, Digreſ. in 1. Tim. l. 3. c. 6. p. 330.

[a] Aventinus Annal. Boiorum. l. 4. p. 202.

FINIS.

PAſtores fidos omnes nos Dounamus æquat
Præſulibus, laudi dum labor urget opus.
Idem mox ſeptem ſtellarum arcana revelans,
Angelico hos unos tollit in aſtra gradu.
Nos animas viles quibus una eſt perdia, pernox
Cura gregis, vulgi in fæce relinquit humi.
Chriſte ducum Lecti pecoris cordate Magiſter,
Coge gregem, numerum non habet ille ſuum.
Si ſtella eſt ſacri gregis Angelus, Angelus, Anglus
Preſul, et hic gemino ſplendet in imperio;
Quærere nunc reſtat quæ ſtella ſit Angelus, Anglus
Præſul, ut is gemino ſplendet in imperio?
An quæ ſtella hærens cælo ſcintillat ab alto?
Subtus an orbe alio qui vagus erro meat?
Portentum an terris metuendus crine cometes?
Stella an ab axe in humum tracta Draconis ope?
Et quam in ter ternotenet Angelus, ordine ſedem,
Ætheris? aut Terræ? aut Æquoris? haud Erebi.
Nam regnandi illi haud veniat tam dira cupido,
Vt Papa Cerbereum tollas in aſtra caput.

Præſul Regalis.

Præſule Papano quod nos damnamus in omni,
Quodque in Romano Pontifice eſt vitium,
Præſule Regali, quid non damnamus in omni?
Quæ virtus noſtri eſt maxima Pontificis?
Curia pro Cura gregis, aut Iucuria: Cura
Cui non ulla gregis, Curio an egregius?
Aureus antiquo florebat Epiſcopus ævo,
Tum cum ſacræ eſſent lignea vaſa domus;
Ligneus hoc noſtro frondeſcit Epiſcopus ævo,
Cum ſacram exornant aurea vaſa domum.
Porticibus Regem Antiſtes cur excipit amplis
Fruge menſa fuit, dum caſa parva fuit.
Subſtruit inſanas cur celſa ad Sydera moles,
Moribus it præceps Tartara ad ima rudens,
A plebe et Clero fiebat Æpiſcopus olim.
Illum nunc Mammon, Regia et Aula facit.

Hoſpitio

Hoſpitio in parvo olim hærebat Epiſcopus ædi:
Arcem excelſam habitat nunc procul æde ſacra.
In commune olim cum Clero cuncta gerebat.
Nunc ſine Præsbyteris omnia ſolus agit.
Canonicæ quondam Scripturæ interpres agebat.
Nunc pro jure ſacro regia juſſa docet.
Fratrum jure patri contentus Epiſcopus olim.
Nunc Regnum in fratros imperioſus obit.
Tum tenui ſtipem vitam ultro tolerabat egenam:
Nunc beat illum amplis copia divitijs:
Nunc opibus dives, pictai veſtis et auri.
Olim divitiæ in moribus atque animo.
In grege paſcendo totus ſudaverat olim;
Nunc mundi incumbet rebus et imperio.
Olim Acalutho ibat, ſeu Tros comitatus Achatem;
Nunc ſeptus magno Papa ſatellitio.
Tunc capite obſtipo, et ſpectanti lumine terram:
Nunc ſtupet elatis aſtra ſupercilijs.
Tunc vulgaris ei corpus velabat amictus:
Nunc picturatæ ſyrmata laxa togæ.
Et tunicæ manicas, et habent ridimicula mitræ,
Carbaſeoſque levis ventilat aura ſinus.
Pileus in quadrum tereti de vertice ſurgit,
Et bis cocta humilem purpura verrit humum.
Ni caudam ſuſpenſam ulnis gerat unus et alter
Vulpinam. O gerulis ſarcina quanta tribus!

Iſiodor Peluſiota Epiſt. l. 3. Epiſt. 223.

Illud fortaſſe ignorare videmini, lenitatis ac manſuetudinis dignitatem, in tyrannidem tranſijſſe. Olim enim ſalutis ovium cauſa mortem oppetiebant; nunc autem Paſtores mortem ovibus inferunt, non corpora jugulantes, (levius enim hoc malum eſſet) verum animis offenſionem afferentes. Tum jejunijs corpus caſtigabant, nunc autem ut luxu et delicijs exultent, efficiunt. Tum bona ſua egentibus deſtribuebant, nunc autem pauperum bona in rem ſuam vertunt. Tum virtutem colebant, nunc virtutis cultores proſcribunt et eliminant.

Courteous Reader, before thou peruſe this *Treatiſe*, I ſhall deſire thee to correct theſe *Errors* and *Omiſſions of the Printer*, becauſe many of them corrupt & pervert the ſence: & ſo require thy *Correction* before thy *Peruſall*; both to free the *Author* from *cauſeles Cenſure*, and thy ſelfe from *needleſſe Error*. Other literall obvious ſcapes of leſſe moment, thou maiſt amend as thou meeteſt with them.

In the matter, p.6.l.5. for 1608 yearely, read *almoſt* 1600 *yeares*. l. 12. quickning, *quieting*. p.7. l.8. as, *in*. l.27. *a* ſo l.29. of, *that*: p.8. l 9. of, *and*, l.21. poore, *pure* p.10. l.11. *in Starchamber*. p.11. l.16. faction, *fiction*. p.19. l.12. *Egelric*. l.13. *offred*: l.22. *Malecleric*. p.20. l.8. *Alcuinus*. *Carthage*: Concil, *Can*. l.10. *Aquiſgran*: *Carnotenſis*. p 21. l.9. ſinne: *ſciſmes*. p. 24. l.13. *Cautinus*. l.15. *Verdunum*. p.25. l.9. *Durham*: p.26. l.31. *An*. 1554. p.28. l.1. *of it*: l.5. defile, *defile*. p.30. l.32. deny, *denude*. p.33. l.12. and, *as*: p.44 l.10. thought, *taught*: l.15. *conſent*. p.45. l.18. *not*: p.46. l.20. would, *could*: l.26. therefore, *there for* p.49. l 7. Timothie is. p.55. l.3. two, *three*. l.13. falſenes, *falſe forgerie*. p.61. l.25. conſequent, *conſent*. p.62. l.6. *purſeivant* p.7. blot out *one*: and, *and that*. l.9. *jeloſie*: l.26. *rating*. p.64. l.21. denied. *decreed*. p.70. l.12. *ca*, *in* l.14. *Aken*. p.74. l.5 a Lawyer p.75. l.5 *and Biſhops*: p.78. l.31. *Poſtſcript*. p.79 l.1. no, *nor*: l.4. not. r. *ſince Paul was not*. l.13. theie, *thoſe*. p.85. l.16. *ſly*: p.83. l.6. *other*. p.87. l.11. *or the*, p.93. l.32 r. *who ſupplied the place of a Biſhop, in his conſecration to be a Biſhop jure divino, and* &c. p 95. l.1. were; *to be*. l.13. *and their*. p.95 l.26. r. *as Miniſters not a Biſhops*. p 96. l.12. *concurrence* l.32. *Taborites* p.100. l.23. *Petricem* p.111. l.5 *Decrees*. p.112. l 23. & 113. l.3. of, *or*. l.11. *Monopolie* p.117 l.27. in, *do*. p.122. l.11. *by* p.123 l.36. *for ever*. p.133. l.6. *interpretatur* p.134. l.18. blot out *hath*. p.135. l.11. commonly, *common by*. p.137. l.11. *banded* p.144. l.20. *predeceſſors*. p.145 l.1. *ſtarved*: l.5. *preached*. l.12. *want*, *warne*. p.147. l.14. faſt, *fat*. l.23. un, *my* 148. l.1. *and in* l.8. deferre, *deterre*. l.13. *both by*. l.21. what, *where*. l.22. here; *twith*: p.150. l.21. *never ceaſe*. p.151. l.23: 13. 12: p. 154. l.5. of, *if*. l.17. *mach*, *mute*. p.155. l.9. *warded*. p.156. l 2 the, *our*.

In the Margin: p.5. l.34. *page*: p.8. l.12. *Bicon*: p.11. l 27 *deſſire*. p.32. l.7. *mam*, *annum*. p.58. l.6, when, *where*: p.62. l.4. *Meluini*. p.64 l.17. *Meldenſe*: p. 70. l.2. *Aton*. p.93. l.2. *Catalogo*. p.103. l.14. *lib*.7. p.113 l.8. *Seva*. p.130. l.4. *Tom*.5. p.149. l.17. p.6. l.25. 13. 12: p.152. l.5. favorers, *ſaintheartad*.

Kind Reader, ere thou peruse this Treatise, be pleased to correct those Errata in the last page; with these therein omitted p.14.l.4. forverily: read *freely*. l.12 Giver, *Grace*: p.15.l.6. how, *owe*: l.8. as, *or* l.12: most, *must*: l.17. gemme, *genuine*. l.29. provise; *promise*. p.16. l.5. Hidrax, *Hierax*: l.30. elected p.17. *Studies*, l.11. Shetne, *Semes*. l.20. Maucte, *Mentz*: l.21. *Augusta*: Reformes. *Thames*: l.22. Salisbury *Salzburg*. l.25. Visalis in Southlind. *Vsal in Southland*. p.18. l.5. revived, *relegated*: l.9. thows, *shuune*. l.11. *expresse, expose*, both a, *it the*. *regard*. l.18. *Kyowarby*. l.25. *Warweß*. p.115. l.9. *it is*: p.116. l.4. *So the power of Ordination being inferiour*: l.5. *every Minister*. l.19. *are superiour to them in point*. p.143. l.13. rode thither; *made his chaplaine ride thither* p.162. l.11. c.5. l.20. *assis*. p.166. l.29. Quia, *Qua*. l.33. sesus, *usus*. p.167. l.17. *Wicleviſts*. l.32. 33. *Newbury, Nasburge*. p.173. l.6. nolo, *volo*: l.17. acts, *ages*: l.31. pingitur, *ponitur*. p.175. l.7. *pari*: l.8. *fratres*. In the Margin. p.13. l.18 19. by Charters; *any Charter*: l.34: any, *out* p.14. l.7. Godwins: l.25. 26. people to standing: *Replie to Harding*. p.15. l.1. Eccles: hist: l.5. Socr. l.12 *Rom*. p.163. l.2. *Vitis* p.164. l.5. *Scoticarum*. p.171. l.5. *Theodoricus*: l.8. *Schismate*: p.172. l.9. *Cæsarus, Compensue*. Page 1. l.10. This should have been inserted.

Nor yet to recite the examples of *Clement, the* 1 *of Rome, Pope Cornelius, Ambrose, Augustine, Athanasius, Gregory Nazianzen his father, Pope Gregory the first, Alexander Patriarch of Jerusalem, Anatolius Bishop of Laodicea, Eustathius Bishop of Antioch, Antiochus, Theophilus Alexandrinus, Dioscorus, Chrysostchus, S. Martin Bishop of Towers, S. Nicholas, Paulinus of Nola, Eusebius Pamphilus, Flavianus of Antioch, or Marchus, who* in ancient times were all *inforced to accept of their Bishopricks full sore against their wills and judgements, by the over pressing importunity of other Bishops, Princes, Ministers and people.* (With others quoted to my hands by [a] *Claudius Espencaus*:) Or, [b] *Eucherius Bishop of Lions, or Otto Bishop of Bamburge, enforced in the same manner to be Bishops, full sore against their liking*; as was [c] *Cranmer Archbishop of Canterbury*. Nor yet to mention [d] *Ephaam Syrus, Nilammon, or S. Bernard, who* all *constantly refused divers great and wealthy Bishopricks, not onely offered, but urged on them, with much importunity*; or [e] *Adrian, who refused the Archbishoprick of Canterbury*, though called to it, and urged to accept it: or *Bassianus* elected *Bishop of the Vangensi*, [f] *whom furious Mennon whipped before the Altar* for 3. *houres space, till he bedewed the Altar and new Testament with his blood, because he refused to accept that Episcopall charge and office.* Or [g] *Bruno Segninas*, who *rejected a Bishoprik offred to him*, saying, *A Bishoprick must be altogether forsaken of that man that would not be*

a Digress. lib 3. in 1 Tim. c.4. §.6.7.

b Cent. Magd. 3. Col. 1335. Cent. 10. Col. 1542: see Cent. 13. Col. 1098.

c Fox Acts & Monuments, p.1703.

d Espenceus Digress. in 1. Tim. l.3. c.4. §.6.7.

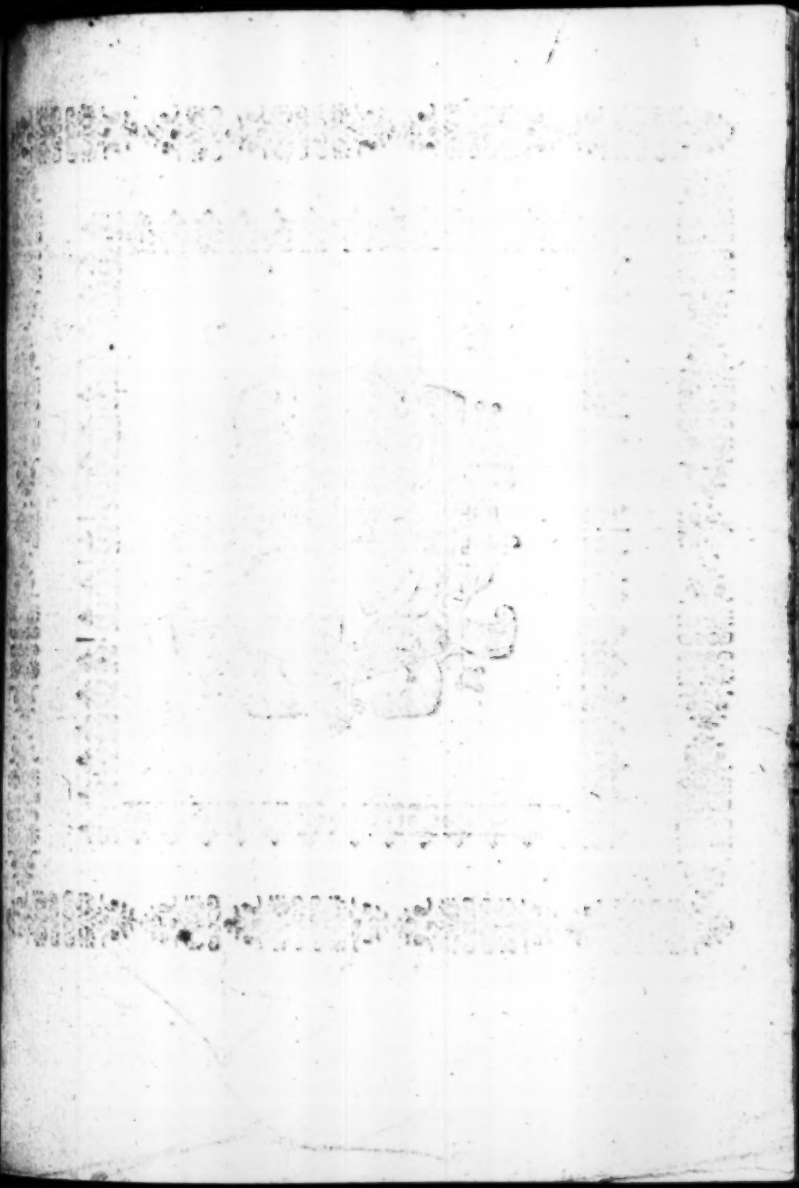
e Godwins Catalo. p.511.

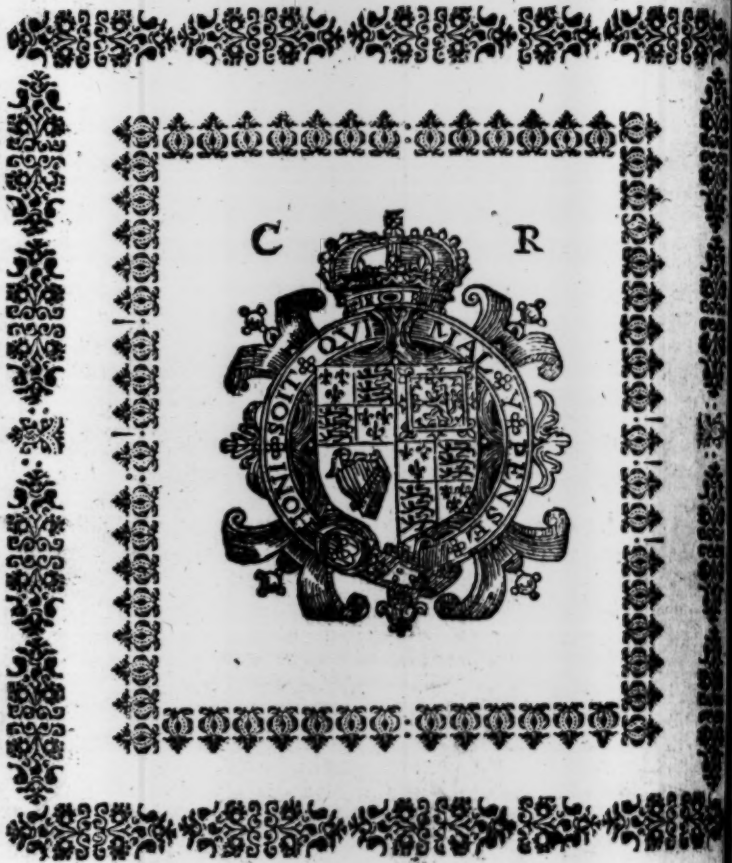
f Centur. Magd. 3. Col. 1043.

g Cent. 10. c. 10. in his life.

be set at Christs left hand; (answerable whereunto is that [k] of *Pope Marcellus the 2:* who *smiting his hand upon the Table*, used these words: *I doubt see how those that possesse this high place can be saved.* Or [l] *John Bugenhagius, who of late times repudiated the Bishoprick of Camine in Pomerland, to which he was freely chosen.* [k] Pope *Celestine the 5:* [l] *Athanasius Bishop of the Parei, Eustathius Bishop of Pamphilia, Rusticus Bishop of Narbon, Romaclus Bishop of Virech, Otgerus Bishop of Spire, Lambert Bishop of Florence, Lutulphus Bishop of Callens, Hugh Bishop of Tournes, Burchardus Bishop of Wertzburge, Michael Ephesinus Bishop of Antioch, Desiderius Bishop of the Morini, Geoffry Bishop of Sylvanecta, Conrade Bishop of Batavia, Albertus Magnus Bishop of Ratisbon, of ancient times abroade,* [m] *Simon Langham Archbishop of Canterbury, Winifred Bishop of Coventry, Robert Sherborne Bishop of Chichester, Geoffry Bishop of S. Asaph, with sundry* others at home; [n] *Lewes ab Eperstem, Bartholmew Suavenius and John Fredericke Bishops of Camene in Pomerland, Isaurus Archbishop of Riga, Baldaser Bishop of Suerin, Ericus, John Duke of Saxonie, and Otto Bishops of Heldesheim, Hugh the 47. Bishop of Constans, Friderick a Weda and Salentine Archbishops of Colen, Augustus Bishop of Mersburge, Jodocus, a Reke Bishop of Dorhat, Francis, Henry and Julius Bishops of Minda, Theodosius Rheden Bishop of Lubecke, Christopher Bishop of Raceburge, Christopher Bishop of Breme,* of later times beyond the Seas, with divers others [o] *here* and elsewhere cited, *have all successively resigned, and voluntarily relinquished their Bishopricks and Episcopall dignities on; of conscience, age, discontent; or other pious considerations of the great danger and unlawfulnesse of this antichristian Lordly function, which all or most holy men have ever detested, or unwillingly accepted of,* though our Lord Prelats now post and hunt after Bishopricks, and would rather die then part with them, or the least title of that Lordly Jurisdiction, which they now most antichristianly usurpe, contrary to the Lawes of God and the Realme. Giving over preaching, their chiefest spirituall imployment, contrary to their sole mae vow and covenant made unto God and the people at their [q] *Ordination*, to become great secular Lords, and manage temporall affaires not compatible with their calling.

[k] Onuphrius and others in his life.
[l] Chytræus, Chron Saxoniæ. l. 1. p. 10.
[k] Platina, Onuphrius, Bale, Opmerus, Sabellia, Volaterranus, Aventinus and others in his life.
[l] Centur. Magd. 5. col. 998 1035. 1056. Cent. 7 col. 496. Cent 8. col. 807. cent. 10 col. 598. cent. 11. col. 515. 536. 547. cent. 12. col. 1447. 1459. cent. 13 col. 1039. 1067 1072.
[m] Godwins Catalogue, p. 143. 211. 216. 314. 460. 473. 545 564.
[n] Chytræus, Chron. Saxoniæ. Lip. 1593. p. 10. 19. 48 62. 63. 65. 276. 278. 320 352. 391 456 461. 467. 471 492. 497. 519 520. 532. 545 554. 557. 635 689. 704. 813 819. 927. 928. 930 935.
[o] Page 17. 18. 19. 139.
[p] Espencæus Digress. in Tim. 3. c. 4. 5. 6. 7.
[q] See the Booke of Ordination.

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R
HONI SOIT QVI MAL Y PENSE